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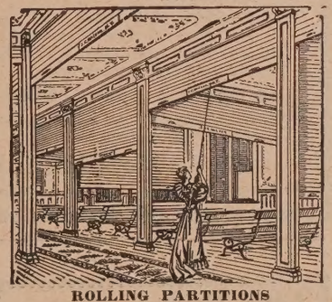

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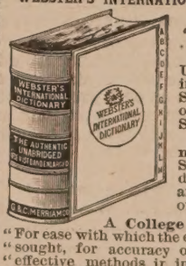

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The Living Church

Saturday, December 8, 1894

News and Notes

We are very glad to be able, on good authority, to correct a paragraph relating to the Rev. Dr. Storrs, which was clipped from *The New York Sun*, and forwarded by several correspondents. This we recently published under the head of "A Railing Accusation." A friend of Dr. Storrs has investigated the matter, and assures us that the offensive words attributed to him by *The Sun* were not used by him. We regret the publication in our columns, but it is not so much to be deplored since it has called out a denial.

The Church Missionary Society of London is asking for ladies to go as missionaries to Uganda in Africa, which is now considered quite safe. The statement is made that they do not want young people upon whom the male missionaries might cast their eyes with a view to matrimony; but either married women without young children, or unmarried women of mature years, who will promise to continue single while the work is in its present state. An English paper remarks that an evangelical society demanding temporary celibacy is a little unusual. There is a good deal of common sense in it, however, under the circumstances.

The ancient title of Archbishop was adopted by the Canadian Church for its two metropolitans in 1893. They are, therefore, designated as the Archbishops of Rupertsland and Ontario. The provincial synod of Cape Town in 1891 cleared the way for the adoption of the same title by the Metropolitan of South Africa, and this year it has been decided that it shall be promulgated and publicly used from the next meeting of the Lambeth Conference. On that occasion therefore the Metropolitan will take his seat as Archbishop of Cape Town. It only remains that the Church in the United States should take this step. There is some hope that it will be recommended by the Constitutional Commission in their forthcoming report. Undoubtedly it must come, sooner or later.

It was made a reproach to the clergy of the Church in Wales a little while ago that they were supposed to have been engaged in collecting and furnishing *ex parte* statistics in order to establish a case for themselves. The charge was shown at the time to have had no foundation. The opponents of the Church appear to claim an exclusive right to this use of statistics. Mr. Gee, editor of anti-Church newspaper in Wales, has been publishing the results of some census taking of his own. In one particular his figures were capable of being exposed at once. He reported that there were only 48,843 children in all the Church Sunday schools of Wales, whereas the official reports show that there are 54,454 in the schools of the diocese of Llandaff alone.

The Rev. W. Carlile, of the Church Army, commenced aggressive work on a recent Sunday at the market, Petticoat Lane, White chapel, London. It is said that over 15,000 persons, mostly men, spend a couple of hours in this place every Sunday morning, buying and selling almost every description of article. On arriving in the Lane, the first sounds which greeted the mission workers were the shouts of some pushing young men trying to sell their gambling cards. Opposite was a fine-looking fellow vending some patent non-alcoholic beer; behind were old clothes of all sorts on a truck. "All around a teeming mass of Christian and Jewish heathenism." A short prayer was offered, and an address delivered, which was listened to with respectful attention. Tracts and other religious literature were meanwhile distributed by the Church Army helpers. It is hoped that this is the beginning of a great work among a strangely mixed multitude.

Bishop Howe, the sixth Bishop of South Carolina, was released from suffering on Sunday afternoon, Nov. 25th. Disabled by paralysis about two years ago, the active control of his diocese has since the spring of 1893 been in the hands of the Assistant Bishop, the Rt. Rev. Ellison Capers, D. D., who now succeeds to the bishopric. The Rt. Rev. Wm. Bell Howe, S. T. D., was born in Claremont, N. H., March 31, 1823, and graduated at the University of Vermont in 1844. He was ordered deacon, April 9, 1847, and priest, June 3, 1849. He was rector of St. John's parish, Berkely, S. C., from 1848–1860, and of St. Philip's, Charleston, from 1863–1871. Like Bishop Capers, he first served the diocese as an assistant bishop, being consecrated Oct. 7, 1871, in St. Paul's church, Baltimore, succeeding Bishop Davis just two months later. He has stood long and faithfully as a Father in the Church of God, and his works do follow him.

All is not yet lovely in the Roman Archdiocese of New York. The Rev. Father Ducey was some time ago the object of attack on the part of the Archbishop. Father Ducey has since visited Rome and seems to have received assurances of support in the highest quarters. But relations at home are evidently very much strained. Father Ducey has recently had from the Archbishop a letter of rebuke and a "canonical admonition" to refrain in future from attending the meetings of the Lexow investigating committee, which is characterized as an assemblage to which an honest Catholic layman would blush to go of his own free will. To this Father Ducey returns a defiant answer. He refers to the magnificent opportunity the Roman Church has had to be a power for good in New York, and deplores the fact that, under the present ecclesiastical administration that opportunity has been sacrificed. He insinuates, that the Archbishop has made a present of his advantages to Dr. Parkhurst. He plainly declares his intention to continue his attendance upon the committee. He ends with these words, which seem to have considerable significance: "I know your excellency will be pained to learn that I have in my keeping manuscript evidence from the very highest authority, recognizing that here in the City of New York we have had the very front and citadel of organized opposition to the action and wishes of the holy see."

The new Czar is winning golden opinions among his people by his humanity as well as by his fearlessness. His withdrawal of the military guards on the occasion of his marriage created intense enthusiasm. It has been reported that he has not hesitated to show himself in the streets almost unattended. The indications are that he intends to rely for his personal security upon the affections of his subjects, and all right-minded people will devoutly hope that his confidence will not be betrayed. There is said to be quite a new atmosphere in St. Petersburg, for the time being, at least. But what is equally significant of his good intentions and of much more importance to the general good, is the programme of reform accompanying the public announcement of his marriage. The most important points are concerned with improvements in the condition of the agriculturists. The interest on farmer's loans from the imperial agrarian bank is reduced, and various facilities are conceded for the redemption of debts. The peasants are still further favored by the actual remission of certain debts to the crown and arrears of taxation. The punishment of Siberian exiles is mitigated, and the term of imprisonment of all criminals is reduced by one-third. A special manifesto has also been issued for the benefit of Finland. It is reported, also, that a decree is under consideration for the establishment of a system of public education. Thus auspiciously has begun the reign of Czar Nicholas II.

The feeling aroused by the Armenian atrocities grows more intense throughout the civilized world. At a great meeting in Faneuil Hall, Boston, a large number of Armenians were present, together with many of the best-known citizens, including well-known names of those who have devoted a great part of their lives to the cause of philanthropy. An energetic speech was made by Governor Greenhalge, and a still more stirring address by William Lloyd Garrison, son of the famous anti-slavery agitator. After a vivid description of the terrible condition of the Armenians, he made the rather startling declaration that Turkish spies abound even in Boston, and no public word is uttered that is not faithfully reported to the powers that rule in Constantinople. Mr. Garrison made a special appeal to the English people, because England is the most prominent of the six powers to which Turkey bound itself by treaty to respect the rights of the Christian populations within its borders, and because England has Turkish Armenia especially under her guardianship. Resolutions were passed requesting the President to institute an independent investigation, and appealing to the signatory powers of the treaty of Berlin to take immediate measures to secure the observance of the sixty-first article. The English conscience is gradually becoming awakened to the exigencies of the case. The London *Daily News* says: "England has direct responsibility for the Porte's action in this matter. The responsibility for the delay in needful reforms lies at our door." The "unspeakable Turk" is an offensive anachronism, and the sooner the Sultan is reduced to the position of the Khedive of Egypt, or made to give place to some power with a better sense of the meaning of government and capacity to carry it on, the better for the world and for the credit of Christian civilization. Christian nations have too long allowed this hideous blot, this monstrous obstruction, to lie at the threshold of Asia, unable, through their petty jealousies, to rouse themselves to the final settlement of the perennial Eastern question.

Two distinguished divines in the Presbyterian Church have passed away within a few days of each other. Dr. James McCosh, of Princeton, and Prof. W. G. T. Shedd, of the Union Theological Seminary, New York. Both were men of rare attainments and scholars of unusual mental ability.——The bell of Calvary church, New York, by direction of the rector, is struck each day for the noontide prayers in the chapel of the Church Missions House.——An accident recently happened to the motor of the organ in Emmanuel church, Boston. A fish had found its way therein, much to the annoyance of the Rev. S. S. Stanley, of the deaf-mute mission who had volunteered his services as organist. After creating a disturbance, and necessitating the hiring of an orchestra, the fish was carefully removed on a Friday, and has now ceased from troubling.——One part of the wedding ceremony among the Babylonians was very significant. The priest took a thread from the garment of the bride, and another from the garment of the bridegroom, and tied them into a knot, which he gave to the bride. This is probably the origin of the modern saying about tying the knot in regard to marriage.——A Baptist minister in a Connecticut town prayed on a recent Sunday for the absent members "who were prostrated on beds of sickness and chairs of wellness."——*The Baltimore Sun* announces that on Sunday "the Baptist ministers of Baltimore began a crusade for the use of fenders on rapid transit cars, by preaching on the subject to their congregations." What next?——The Rt. Rev. Dr. Sullivan, Bishop of Algoma, has resigned his see on account of ill health, and is officiating for the winter at Mentone, Italy. He was for ten years rector of Trinity church, Chicago.——Prof. Blackie, of Edinburgh, suggests that the verse:

> "We are not divided,
> All one body we—
> One in hope and doctrine,
> One in charity;"

should for Scotland be altered to,

> "We are all divided,
> Two hostile camps are we,
> One in strife and hatred—
> The State Church and the Free.'

The Church Abroad

The death is announced of the Bishop-Suffragan of Colchester, the Rt. Rev. Alfred Blomfield, the youngest son of the famous Bishop of London, Dr. Blomfield, from whom he inherited many of those qualities which so admirably fitted him to deal with men and organized work. His life as a priest was spent in arduous parishes, Kidderminster, Stepney, St. Matthew's, City Road, and Barking, in all of which he displayed exemplary activity. In 1878 he was appointed Archdeacon of Essex, and was transferred in 1882 to the Archdeaconry of Colchester, with the rank and title of Bishop-Suffragan of that place. During the two last years of the late Bishop Claughton's episcopate, Bishop Blomfield's office was no sinecure, while the rapid development of London across the border, which adds enormously to the cares of the bishopric of St. Alban's, offered a wide field for his energies. The Bishop, who was a hard and conscientious worker, had a keen perception of humor, and almost as many witty sayings have been attributed to him as to his celebrated father.

The Church Missionary Society

The annual public meeting of the American Church Missionary Society, auxiliary to the Board of Missions of the General Church, was held Wednesday evening, Nov. 21st, in St. Thomas' church, Washington, D. C. This society, besides a large domestic charge, has exclusive control of the missions in the island of Cuba and in Brazil. General Wagner Swayne, U. S. A., was elected president of the society; Bishops Lawrence, of Massachusetts, Newton, of Virginia, and Barker, of Olympia, honorary vice-presidents; the Rev. Henry Dyer, D.D., corresponding secretary; the Rev. Wm. A. Newbold, general secretary; Mr. Henry A. Oakley, of New York, treasurer. The Rev. Henry L. Jones, D. D., of Wilkes Barre, Pa., chairman of the executive committee, spoke on the general work, and the Rev. A. H. Mellen on that in Cuba; the main address of the evening was that on Brazil, by the Rev. Arthur B. Kinsolving, of Brooklyn. The pioneers of the work in Brazil, the Rev. Messrs. L. L. Kinsolving and J. W. Morris, sailed from Virginia Sept. 1, 1889, and after some delay, fixed themselves in the city of Port Allegree the following June. Here they were joined two years later by the Rev. Messrs. Wm. Cabell Brown and J. G. Meem, with Miss Mary Packard, and the work which at first was limited to one, now has a home in the other main cities, Pelotas and Rio Grande, as well as at numerous minor points. The Bishop of West Virginia visited the mission in 1893, confirmed nearly 150 persons, ordained four native deacons, and made a most gratifying report. For the year ending June 30, 1894, the statistics are as follows: Clergy, 8; other workers, 8; services held, 838; Baptisms, 50; celebrations of Holy Communion, 60; communicants, 174; Sunday school scholars, 250; parish school scholars, 120; offerings, $1,333.80.

The Girls' Friendly Society

The annual meeting of the Central Council of the Girls Friendly Society in America was held in the parish house of Grace church, Cleveland, Ohio, Nov. 20th and 22nd. The chaplain of the Ohio branch, in the absence of the general chaplain, conducted the devotions. The Southern vice-president, Mrs. Remington, presided. The general secretary reported 67 new branches as against 35 the year previous, also that the G. F. S. A. is about to be incorporated under a national charter. The society now numbers about 300,000 members. After the annual reports had been given, a letter was read from Miss Edson, the retiring president, who has held the office since 1877, stating that the time has come when "from personal considerations she is obliged to give up the honorable distinction of being president of the G. F. S. A., and of passing into other hands the office which she is not able adequately to fill." As Miss Edson had founded the society in America it was unanimously voted that she be given the honorary title of foundress with life membership, and voting privileges in the Central Council and Standing Committees. Miss Edson continues to be the referee for commended members.

The following officers were elected, their functions to begin Jan. 1, 1895: President, Mrs. Thomas Roberts, New Jersey; vice-presidents, Eastern, Miss Hoppin, Massachusetts; Southern, Mrs. W. W. Remington, Maryland; Central, Miss Groesbeck, Chicago; Western, Miss Kip, California; chaplain, the Rev. A. E. Johnson, Massachusetts; secretary and treasurer, Miss Eve Alexander, 659 W. Lexington st., Baltimore, Md. Elected members: Mrs. Golding, New Jersey; Miss Hopkins, Western New York; Miss Peters, Newark; Miss Horner, Pennsylvania; Mrs. Bolton, New York. Sub. Council: Mrs. W. E. Ford, Central New York; Miss Mackintosh, Massachusetts; Miss Schapps, Long Island; Miss Wisner, New York; Mrs. Norton, Massachusetts. Finance Committee: Mrs. Arthur Wells, Pennsylvania; Miss Alexander and Miss Whittingham, Maryland. Publication Committee: Miss Hoppin, Miss Wisner, and Miss Whittingham.

The annual conference of associates, preceded by the celebration of the Holy Communion, and the evening service for members and associates, was held on the 21st; the Rev. Henry Anstice, D. D., of Rochester, N. Y., preached in the morning, and the Rev. Chas. Scadding, of Toledo, Ohio, at the evening service. The Rt. Rev. W. A. Leonard, D.D., the Bishop of Ohio, the Rev. E. W. Worthington, Ohio, diocesan chaplain, and other clergy took part in the services. The papers read at the conference were able and instructive. The discussions were free and in keeping with the papers. A full report of the annual sermons preached on this occasion will be found in the society's magazines, to be obtained from the incoming general secretary after Jan. 6, 1895.

New York City

At St. Bartholomew's Mission House, a Thanksgiving dinner was given to all the men of Col. Hadley's rescue mission who were deemed worthy.

At the church of the Ascension, the Rev. Percy S. Grant, rector, on the evening of Advent Sunday, St. Saens' "The Deluge" was rendered.

On St. Andrew's Day, the Church Club in a body partook of the Blessed Sacrament at Grace church. Members of the Brotherhood of St. Andrew also partook. The rector, the Rev. Dr. Wm. R. Huntington, was Celebrant.

Benefactors' Day was celebrated at the cathedral mission (formerly Epiphany House) Tuesday, Dec. 4th. A reception of friends and supporters of the work took place, and the Bishop was in attendance.

Last week Bishop Potter presided at a meeting in behalf of work at the East Side House. Addresses were made by the Bishop, Prof. Giddings, of Columbia College, Dr. Robbins, of the College Settlement, and the manager of the East Side Club.

St. John's chapel has strengthened its clergy staff by the addition of the Rev. Wm. T. Bishop, who has recently entered on his duties as one of the assistant priests. He was formerly a missionary under Bishop Barker in the missionary jurisdiction of Western Colorado.

At St. George's church, a special service for St. Andrew's Brotherhood was held on St. Andrew's day. An effort was made to secure the attendance of students in the city. The subject, "Young Men and the Church," was discussed by Dr. Rainsford, and Mr. Robert E. Speer, of Princeton.

President Low's annual report of Columbia College has just been issued in book form. It contains full statistics of the different departments of the university, and includes the reports of the librarian and treasurer. The additions to the library last year amounted to 15,161 volumes, exclusive of pamphlets, and for the last five years, to 80,931. The treasurer's report shows an excess of receipts over disbursements of $29,698.14.

St. Philip's Parish Home has for some time been under the management of a special board. This body has taken steps looking to the transfer of its responsibilities to the rector and vestry of St. Philip's church. A new building is expected to be built on a better site. The Home is for the aged and infirm, and is sustained by many friends. It is hoped to add to the number of supporters.

At Trinity church the Sunday night services were resumed the first Sunday in Advent. This is a choral service, with shortened form of Evening Prayer, and short sermon. The vested choir, a volunteer one, composed of boys of the Sunday school and Mission House, is under the training of Dr. Messiter. St. Ursula's Guild has so increased in numbers that it has transferred its sessions to larger quarters in the Mission House. It is composed of working girls.

The Sisters of the Church, a religious order recently come to this country from England, have established a benevolent work at St. Chrysostom's chapel, through the invitation of the Rev. Mr. Sills, priest in charge. This Sisterhood has done most successful educational work in England. At St. Chrysostom's the Sisters have undertaken the charge of the distribution of clothing, and other work among the needy. A nominal charge is made for garments.

Work on the cathedral of St. John the Divine has been pushed with great vigor in the last few months, and it is confidently expected by the trustees that no other difficulties will cause a delay in the work. As already stated in these columns, it has been necessary to cut through to a level rock surface on which to place the four foundation bases for the great piers on which will rest the great central dome. This has required the digging of four openings in the rock, each 150 ft. square, and coming so near together that they have made almost one crater. The depth of these openings being about 50 ft., it will be some months before the foundations will have been built up to the level of the earth. Thus the labor of construction has so far been wholly under ground. The work is now proceeding on the choir, which, as already announced, will be the first part of the building completed. The work already done has cost a large sum of money, but the trustees feel that this has been well spent, because the foundation is really the most important part of the building, and should last for many centuries. Money for the construction is coming in all the time, but not in very large amounts. The trustees have, of late, been preparing the constitution for the contemplated cathedral staff and organization.

Thanksgiving Day was marked by the usual good cheer extended by liberal benefactors to the poor. Mrs. Wm. Astor provided a dinner to a branch of the Children's Aid Society. Mrs. Wm. K. Vanderbilt sent funds for a dinner at St. Bartholomew's House. At the Avenue A mission of St. George's church, the people of the tenements were not forgotten. The Boys' Club of Calvary parish fed over 1,000 poor boys, and the parents and sisters of many of them, at the Galilee mission. In the basement of the Galilee mission 500 men were treated to an excellent dinner. The services in the churches were unusually well attended. At St. Thomas' church Bishop Potter was present and preached on the theme, "What we have to be thankful for." In the course of his sermon he referred especially to the recent deliverance of the city from the grasp of Tammany Hall as a main cause of thanksgiving. At Old Trinity church, part of the first Mass of Mozart was sung, and the offertory was the first number of Cowen's striking and effective anthem, "O give thanks unto the Lord." The rector, the Rev. Dr. Morgan Dix, rarely refers in his sermons to political themes, but on this occasion he devoted a portion of his remarks to the remarkable political deliverance and the moral revolution of the last few weeks.

The Brotherhood of St. Andrew, at a recent meeting of the Local Council, in St. Agnes' chapel, of Trinity parish, decided to establish in this city several well-equipped homes for young bachelors, and to furnish such comforts and accommodations as cannot be found in the ordinary boarding house by those who are possessed of only limited means. A joint stock company will be formed, so that there may be sufficient funds in the treasury to carry on the scheme from the beginning on a business basis. The amount of capital stock of the company is not fixed, but the shares have been placed at $5 each; and so enthusiastic are many of the members of the Brotherhood over the prospect of success, that over $400 was subscribed on the spot, on the first announcement of the plan. As soon as the preliminaries have been arranged, a house, or two adjoining houses, in a favorable neighborhood will be leased, and the experiment will be tried. If the first house meets with the success hoped for, then similar establishments will be opened in other parts of the city. Aside from the advantages of this plan in bringing Brotherhood men together, it has important features in providing moral surroundings for those who appreciate them, and who sometimes are thrust by no choice of their own, in very doubtful company, in the cheap boarding houses of the city.

The Society for the Relief of the Destitute Blind has completed a quarter of a century of existence, since its founding by the Rev. Eastburn Benjamin. The 25th annual report indicates a movement to increase the number of endowed beds. The annual expense of a bed is $150; six beds have been pledged and endowed during the past year. A gift from Mrs. Belmont has been used to endow three beds, and with a balance remaining from it a room has been refurnished and made beautiful, and a tablet placed on the wall, in loving memory of the donor. The surplus will be used to keep the room in repair year by year. A beautiful and costly gift has been made by Mrs. Dow, in memory of the late Mrs. John H. Hecksher. Mrs. Julia L. Delafield has also endowed a bed in the Home, in loving memory of her mother, Mrs. Joseph Delafield, to whom a suitable tablet and inscription has been placed. The efficient treasurer, Miss Susan O. Hoffman, has resigned her position, after many years of service, and Miss C. A. C. Comstock was elected to succeed her. There are now supported in the Home 64 blind persons. During the year four deaths occurred, of persons in advanced age. The management has lost two valuable members, Mrs. August Belmont and Miss Susan R. Walton, who were long deeply interested in the institution. The treasurer reports bequests from Mrs. A. Belmont of $10,000, and from the estate of Geo. P. Clapp, $31,500. From donations and interest, the receipts have altogether reached $64,593.12. Expenses and investments left a balance of $909.23 in the treasury to begin the new year. The workshop committee reports, cash proceeds of work done by inmates, $2,387.97; and total receipts of $4,048 82. The expenditures equaled this. The workshop has a fund on deposit amounting to $2,122.71. The sick and fresh air fund almost entirely depends on the receipts of the workshop for its expenses. About 250 mattresses were made during the year; about 100 bolsters, pillows, and cushions, and about 5,000 pounds of hair picked over by a machine worked by blind men. About 100 chairs were reseated. In the women's department, over 5,000 yards of sewing were done. Various articles were made additionally.

Philadelphia

In our issue of Nov. 25th, page 578, in the report of the meeting of the Woman's Auxiliary, it was stated that there were 8,000 colored communicants in the State of Georgia; it should read 800.

A beautiful stained glass window has been placed in the church of St. Matthias, the subject being Christ blessing little children. It is of English workmanship, and is a gift from Mr. James Hoy, in memory of a grand-niece.

The Rev. Dr. James S. Stone gave his farewell lesson study for teachers on Saturday afternoon, 1st inst., at the church of the Epiphany. On every remaining Saturday of December, the Rev. Dr. Wm. B. Bodine has kindly consented to teach the lesson.

During Advent, the Rev. Dr. Mortimer, of St. Mark's church, will give a course of four conferences on the claims of the Church, as the guardian of morals, the dispenser of grace, and the director of worship. It is a continuation of the course given by him last Advent, on the philosophic grounds of religious belief.

There has recently been placed in the vestibule of St. Andrew's church, the Rev. Dr. W. F. Paddock, rector, by Mr. Robert F. Martin, of Chicago, in memory of his wife and her sister, a stained glass window. In the same church, Mr. W. B. Whitney has placed a memorial brass plate on his former pew, thus adding another to the free pews.

The 3rd annual service of the vested choirs of the Northeast convocation was held in St. Jude's church, on the night of Thanksgiving Day, when the following music was beautifully rendered: Simper's *Magnificat* and *Nunc Dimittis* in F; Barnby's "O Lord, how manifold, and Mozart's *Gloria* from the "Twelfth Mass." The sermon was preached by the Rev. Dr. Sidney Corbett.

The theatre services for non-churchgoers will soon commence for the winter, the committee having engaged the Park Theatre for the purpose. The following clergymen have consented to preach: The Rev. Messrs. Bodine, D. D., McConnell, D. D., McVickar, D. D., Blanchard, Duhring, Forsyth, and J. Sanders Reed, formerly of this city, now of New York.

The students' services held at the Walnut st. Theatre, on Sunday evening, 25th ult., attracted an immense audience, to whom the Rev. Dr. W. N. McVickar preached from the text, "What must I do to be saved?" The music was furnished by the Jefferson Medical College's double quartette, the Pennsylvania Dental College's Mandolin and Guitar Club, and the native African choir sang many well-known hymns, and were listened to with great attention because of their fine clear voices. One of them, a five-year old Kaffir boy, sang the hymn "Only an armor bearer" remarkably well.

Thursday, Nov. 22nd, was observed as donation day at the House of Rest for aged members of the Church in the diocese. In addition to large quantities of groceries, provisions, fruit, coal, clothing, etc., received, there was also a set of furniture, the gift of two ladies in West Philadelphia. Over $100 in cash was likewise received. The home is in excellent condition, and the 12 aged female residents enjoy remarkably good health. There are accommodations for 14 persons altogether. The oldest resident of the home is 93 years old, and all the remainder have passed 65 years.

The 12th anniversary of the Italian mission was observed on Sunday evening, 18th ult., at old St. Peter's church, the sermon being preached by the rector, the Rev. Dr. J. Lewis Parks. The 11th anniversary of the Ladies' Italian League was held on Tuesday, 20th ult., at the Italian church of L'Emmanuello. At 3 o'clock, the little Italian children marched into the church singing the processional, "Onward, Christian soldiers." Devotional services were conducted by the rector, the Rev. M. Zara, after which an address was made by the Rev. Leverett Bradley, who congratulated Mr. Zara on having such a large number of faithful workers. Mrs. O. W. Whitaker is president of the Ladies' League.

An unusual scene was witnessed at the Seamen's mission church of the Redeemer, on Friday evening, 23rd ult., when a full-blooded East-Indian, clad in his flowing robes, formally renounced the faith of Islam, and through the sacrament of Baptism, administered by the Rev. Francis M. Burch, priest in charge, embraced Christianity. The convert is a fireman on the British steamer "City of Edinburg," just arrived from the East Indies. His name was Duarga, but he selected James as his future cognomen, the other constituting his surname. He is a native of Calcutta, and 27 years of age. He states that he has been for some time past interested in the Christian faith. Two members of the Seamen's mission acted as his sponsors.

The first annual service of the Society of Colonial Wars was held on Sunday afternoon, 25th ult., in old Christ church, it being the 136th anniversary of the capture of Fort Duquesne. The edifice was handsomely decorated with flowers, flags, and festoons of red and white bunting, the colors of the society. The service was under the direction of the chaplain general of the general society, the Rev. Dr. C. Ellis Stevens, who was assisted by the Rev. Messrs. E. G. Nock, G. W. Hodge, W. W. Silvester, S. T. D., S. E. Snively, M. D., T. W. Davidson, and L. M. Robinson. The choir were members of the Orpheus, Eurydice, and Madrigal societies, who had kindly volunteered, and had been trained under the direction of Mr. M. H. Cross, of Holy Trinity. The service was full choral. The sermon was preached by the Rev. Dr. Stevens.

There was a large gathering of members of the local assembly of the Daughters of the King, of the diocese, besides a number of clergymen, at the meeting of the order in Christ church, Germantown, on Monday evening, 26th ult. The Rev. Dr. J. B. Falkner read a letter from Bishop Whitaker, regretting his inability to be present, and his cordial sympathy with the work of the order. Dr. Falkner introduced Mrs. Edward A. Bradley, of New York, the president of the order, who stated the purpose of the meeting was to urge the members of the local assembly to greater work. Papers were read by Mrs. John Moncure, of this city, on "Our Work;" by Mrs. Joseph Fletcher, of Maryland, on "Recruiting," and short addresses were made by the Rev. Messrs. John Moncure, E. K. Tulledge, and the Rev. Dr. Falkner. Mrs. Falkner is president of the local assembly. It was stated during the evening that in 1893 there were 370 chapters of the order, representing a membership of 7,000 persons. After the meeting the delegates were entertained by the chapter of Christ church.

The 19th anniversary of the Free and Open Church Association was held on Sunday evening, 25th ult., at the church of the Epiphany. The Rev. Dr. James S. Stone preached the sermon, after which the members of the Association proceeded to the parish house, where the Rev. R. E. Dennison presided, and the Rev. John A. Goodfellow read the annual report, showing the good work that has been in the making o ree churches. The Association includes 462 contributing and non-contributing members, 31 life and 144 lay annual members; total, 637. The secretary also read a list of the "open" churches. The annual ballot for officers resulted in the re-election of the executive officers: J. Vaughan Merrick, president; Chas. W. Cushman, treasurer; and the Rev. John A. Goodfellow, general secretary; and of the board of counsel and the vice-presidents The treasurer's report showed a balance of $29.91.

The dedication of the "Ingersoll Ward" of the Episcopal Hospital, intended for the reception and first care of surgical cases, took place on Monday afternoon, 26th ult. A procession was formed, consisting of the nurses, the Board of Managers, the clergy, and Bishop Whitaker, which marched from the second story of the main building across the bridge to the new building, where the Bishop conducted the dedication services, in the operating room, the men's ward, and the female ward. Mr. J. Vaughan Merrick, chairman of the building committee, made an address in which he paid deserved tribute to the memory of the late Mrs. Harry Ingersoll, whose munificent bequest, supplementing the generous gift bestowed by her late husband in his lifetime, had enabled the board to erect this elegant and much-needed addition to the hospital. Dr. John Ashhurst, Jr., on behalf of the surgical staff, made an address. Bishop Whitaker followed in his usual happy vein, recounting the wonderful growth of the institution.

On Thanksgiving Day, the services in the churches were generally well attended. The Indian girls of the Lincoln Institution attended St. Luke's church in the morning, and about 50 of them visited the Indian boys at the Educational Home in the afternoon. In the evening, the pupils of the Home gave a vocal and instrumental concert. The Italian mission, L'Emmanuello, gave a dinner to the poor of the parish and neighborhood, in the parish building. About 300 persons were fed. Last year this church provided about 9,000 meals for its poor Italian parisioners, who average 216 in number. Children of the neighborhood are supplied with hot soup every day, while there is a diet kitchen for the sick and poor of the vicinity. It is the earnest desire of the Rev. M. Zara, priest in charge, to establish an industrial school for this mission. At the Home for Female Consumptives, Chestnut Hill, after services by the chaplain, the Rev. Dr. T. L. Franklin, the patients were treated to the usual Thanksgiving repast. In the evening, an entertainment was given by the Orpheus Club of the city.

For a long time there has been great need of adequate accommodations for the large choir of St. Mark's church, Locust st. The only place where the choir could vest was a passageway leading to the priests' sacristy, about 7 feet wide. After several plans had been suggested, it was decided to utilize the old school-rooms in the parish building as a choir vestry, and to erect a cloister the entire length of the north side of the church on Erety st., so that the choir could enter as usual from the east of the church, being protected by it from the inclemency of the weather. It was felt that this cloister would be a great architectural gain to the church—not only in hiding the unsightly stables between the west end of the church and the parish building, but also by helping to deaden the noise which is often heard during the services; and furthermore, to provide a place where memorials to departed friends and loved ones could be placed. All the many windows in the church have been filled years ago, and the rector, the Rev. Dr. Mortimer, has been unable on several occasions to find a place in the church for memorials which have been offered. The cloister will provide six more windows, and, with the consent of the vestry, it is hoped that the brasses may be placed on its walls and floor. Mr. Henry Vaughan, of Boston, is the architect, and the cost of the addition, including alterations for the choir, will be about $6,000. There are at present 924 persons at work in the 48 guilds connected with the parish. Last summer, at a cost of over $1,000, about 150 women and children had ten days in the country, at the summer home, Glenwood Farm, in the great Chester valley.

The dedication festival of St. Clement's church, the Rev. A. B. Sharpe, rector, commenced with the first Vespers of the Feast in the chapel. On St. Clement's Day, there were three celebrations of the Holy Eucharist at 6, 7, and 8 A. M., and a High Celebration at 11 o'clock, the Rev. Father Griffith was celebrant. Eyre's Mass in E♭ was sung by the vested choir. The sermon was preached by the Very Rev. Dr. W. L. Robbins, of Albany, N. Y. In the evening, there was a procession of guilds after solemn Evensong. On the Sunday within the octave, the services were very much the same as on St. Clement's Day, except that there was a celebration of the Eucharist for the children. The Rev. Father Sargent, O.H.C., addressed the children, and also preached at the 11 o'clock Celebration. At Evensong, the Rev. G. M. Christian, of Newark, N. J., delivered the sermon. The children of the parish had their social gathering on Monday, 27th ult., and the parish tea was given on the evening of the 27th ult. The special meeting of the men of the parish took place on Wednesday night. Thanksgiving Day was marked by four celebrations of the Blessed Sacrament; that at 9:15 for the children was well attended; the sermon at the last Celebration was preached by the rector.

The annual meeting of the local council of the Brotherhood of St. Andrew was held on the Feast of St. Andrew at the church of the Saviour. The Holy Communion was celebrated at 7:30 A. M., and in the afternoon, the business session was held in the parish house, the president, Jas. C. Sellers, in the chair. The annual report of the executive committee was read. During the year 24 chapters were organized and one revived; there are now 132 chapters enrolled. Mr. Curtis, of Delaware, told of the good work being done by the brotherhood in that diocese. One year ago there was but one chapter represented in the local council; now there are five, and a sixth was to be instituted that evening; a boys' chapter will also shortly be organized. The report of the committee on the boys' department recommended that the executive committee appoint a man, outside of that committee, as assistant secretary of the boys' department, who shall report to the executive committee, and whose duties shall be similar to the secretary of the senior organization. It was decided to invite the members of the boys' chapters to the meetings of the local council, but without voting powers. The old officers were re-nominated. Mr. Henry Davis complimented the officers on the result of the year's work. Vice-President Tingley read letters of regret from Bishops Howe, Coleman, and Scarborough, who were unable to be present. (Chapters from Delaware, New Jersey, and Central Pennsylvania, are included in the Philadelphia Local Council.) A conference was held in the church. Mr. Geo. C. Thomas, who was expected to preside, was unable to attend; Mr. Davis therefore took the chair. The subject for discussion was, "How far should the Church concern herself with the temporary welfare of the people?" Mr. John V. Hood read a paper, and the Rev. Dr. Stone followed with a thoughtful address. Mr. Davis said the problem would be solved if the individual members of the Church will simply practice in their every-day life the professions of the Sunday service. President Sellers read a paper on "Self-denial," after which supper was served in the parish building by the ladies of the church. At the evening service the annual sermon was delivered by the Rev. Dr. David H. Greer, of New York City. Bishop Whitaker, who was unable to attend during the day, was present in the evening.

Chicago

The Rev. Dr. Stone, of Philadelphia, has accepted the rectorship of St. James' church, Chicago, and will enter upon his duties about Jan. 1st.

The new Christ church will be opened on Sunday, Dec. 9th. The services will be Holy Communion at 7:30 and 9 A. M., and the opening service at 11 o'clock, at which the Bishop will preach. In the evening, the former rector of the parish, the Rev. Jos. Rushton, will deliver the sermon.

On Sunday, Dec. 2nd, the Rev. Jos. Rushton, city missionary, visited St. Peter's church, Chicago, and addressed the congregation on behalf of diocesan missions. The offering amounted to over $300.

On Sunday, Dec. 16th, the handsome new stone church at La Grange will be consecrated. It is expected that the Bishops of Chicago and Springfield will be present on this occasion, as well as many of the clergy and laymen of the diocese. Arrangements will be made for the running of special trains on the C., B. & Q., for the accommodation of persons from Chicago wishing to attend.

We quote from an article in the diocesan paper, written by the Rev. T. N. Morrison:

When the Bishop came to Chicago the city had a population of only some 300,000 souls. The diocese was poor, the clergy divided among themselves, the laity generally indifferent. Bishop McLaren did the work of bishop, priest, and deacon, all in one. He gave himself to developing and nursing the weak missions in the suburbs and outskirts of the city. He did everything himself, because there was no one who seemed to care whether any advance was made or not. The city grew, and the work grew with it. The diocese was at last united and harmonious. The mission work began to

appeal successfully for help. Institutions were founded, erected, and their work made permanent by the beginning of endowment funds. Outside,as well as inside,the diocese, the work has increased, and the Bishop, an older man than when he came to Chicago, has year by year borne a heavier load of responsibility,and done an increasing amount of work. It is all well enough when men are dead to praise their devotion, and lay the tribute of honor and affection on their tombs. Now, while the Bishop is alive, and another is editing this paper, may we not express the conviction of many in the diocese, that God did indeed call Bishop McLaren to be head of this diocese; that his episcopate will be considered when he lays the burden down—which God grant may be years hence—to have done for the Church in the West what Bishop Hobart's episcopate did in its day for New York City and the Church in the East? In the chaotic state, religiously, in which we were twenty years ago, and in this intelligent but restless population, was needed a clear brain, an earnest purpose, a masterful conviction, a strong hand. The foundations of a loyal Churchmanship have been well laid, and others will build upon it, but, by and by, all will rejoice together when the Church in Chicago is the power it is destined to become. And we want Bishop McLaren not only to live to see the growth of the next few years, but to guide, and counsel, and to further the work by his exceptional foresight and intellectual power. The problem is how best to do this. We beg to assure the Bishop that the diocese is willing to do what is necessary to relieve him of a part of his duties, and in any way he may indicate as most agreeable to himself. The clergy, at a meeting held at the Church Club rooms, on Monday, Oct. 15th, were unanimously of the opinion that the life and usefulness of the Bishop must not be shortened by allowing him to bear the burden of so much detail. They appointed a committee consisting of the acting dean, the Rev. Arthur W. Little, and the Rev. William W. Wilson, to confer with the Bishop, and secure expression from him as to what it would be best for the diocese to do, and what action would be most satisfactory to him. In the meantime, let us pray that he may return greatly improved in health, and that God may spare him to us for many years, the chief shepherd of a most devoted people.

Diocesan News

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

Bishop Randolph has just visited Brandon church, and confirmed 14 candidates. The new rectory which is being built is rapidly approaching completion.

On Sunday morning, Nov. 4th, Bishop Randolph consecrated the church of the Good Shepherd, Bath parish, Dinwiddie county, and confirmed a class of 23 candidates, six of whom were from Trinity church, St. Andrew's parish.

The Rev. J. W. Ware has commenced work at All Saints' church, Cumberland Court House, a church which was built mainly through the generosity and interest aroused by the Rev. F. W. Morrison, of the U. S. Navy. It is expected that the Bishop will soon consecrate the church.

The Rev. O. A. Kinsolving, D. D., died suddenly, Nov. 24th, at his home, at Houston, Va. He had been for 49 years in Holy Orders, all spent in Virginia, his native State, in which he was known and honored as a strong and gifted man. He graduated from Kenyon College in 1842,in the same class with the late Ex-President Rutherford B. Hayes, and from the Theological Seminary of Virginia, Alexandria, in 1845. He was the father of Bishop Kinsolving, of Texas, the Rev. A. B. Kinsolving, of Christ church, Brooklyn, N. Y., and the Rev. Lucien L. Kinsolving, of Porto Allegre, Brazil.

The new Emmanuel church, Staunton, which has been in course of erection since last March, was open for service on Sunday, Nov. 4th. The building is Gothic in architecture, 80 ft. long by 60 wide, the material being dark red brick with white stone facings. At one corner of the front is a square tower 80 feet high, with another smaller tower on the opposite corner, and these are connected by a cloister. In the interior the ceiling is of natural wood and is a truncated arch supported by cross-tie beams. The roof of the chancel is a series of groined arches, supported on clustered columns. The east window in the chancel is typical of the name of the church, being a representation of the adoration of the Lord Jesus, the figures life size. On one side of the chancel is the organ chamber, and on the other, the baptistery. The font is a beautiful piece of marble from France, with ornamental brass top. This is enclosed with a brass rail. In the baptistery has been placed a window of stained glass, erected by Capt. Thomas D. Ransom as a memorial of his wife. The chancel rail is a beautiful piece of work in hard wood supported by posts of solid brass with elaborate design, representing wheat and grapes. The lectern is of brass, and the altar, bishop's chair, and clergy stalls, are of solid oak and handsome in design. The aisles are very broad, and are so arranged that 100 sittings can be placed in them if needed, still leaving a wide aisle. The church will seat ordinarily 400. It is one of the handsomest church structures in the city, and stands a credit to the architect who designed it.

The Convocation of Norfolk met in Christ church, Smithfield, Nov. 13th, the Rev. Dr. Barten preaching the opening sermon. The chief interest was centred in the formal re-opening and re-dedication of St. Luke's church, in Isle of Wight Co., about five miles from Smithfield. "The old brick church," as it is familiarly known, erected in 1632, abandoned for nearly 60 years, until its roof had fallen in, its floors had rotted away, and it had become the home of owls and bats, has, after extensive repairs, costing upwards of $5,000, been again fitted for use, largely owing to the efforts of the Rev. David Barr who first began the work of reclaiming the old church, and the Rev. F. G. Scott who has persistently continued it. At the re-opening, a sermon full of historical interest, was preached by the Rev. Dr. Hubard whose grandfather was the last colonial rector of the church, after which the Holy Communion was celebrated. At the evening service, the Rev. F. G. Scott made a short address, followed by the Rev. Mr. Barr, who spoke about the vicissitudes connected with the restoration of the church. Major James F. Crocker delivered an address bearing chiefly upon the influence of the Established Church in colonial life. The next day, the Rev. Beverly D. Tucker, president of the convocation, acting for Bishop Randolph, who was unable to be present, preached an able sermon. Mr. R. S. Thomas, the registrar of the parish, delivered an address relating to the state of the Church in colonial times. Dr. Barten pointed out the lessons to be learned from the past history of this church, and the Rev. J. B. Funsten spoke on the inspiration which this occasion should furnish to all present, inducing them to consecrate their lives to the high purposes for which this church stands. The church has been handsomely re-fitted. The old wineglass pulpit has been restored, and when the stained glass windows are in place, the restoration will be complete. These windows, which are memorials of Sir Walter Raleigh, Captain John Smith, John Rolfe, Pocahontas, General Joseph Bridges, under whose care the church was erected in 1632, the Rev. Robert Hunt who came over with Captain John Smith, the Rev. Alexander Whitaker who baptized Pocahontas, Bishops Madison, Moore, Meade, and Johns, the Rev. James Blair, the first president of William and Mary College, the Rev. William Hubard, General Washington, General Lee, and a number of others, members of old families once attending the church, are some of them already in place, and the others have not yet arrived from England, where they were made. In the centre aisle may be seen the marble slabs that covered the graves of the Hon. John Bridges (1686) and Ann Randall. The Prayer Book that was used in these services formerly belonged to Mrs. Ann Cowper, daughter of the founder of the church.

Maryland

William Paret, D.D., LL.D., Bishop

WASHINGTON, D. C.—The House of Mercy, at 2408 K st., is in charge of the Sisters of St. Mary, and is a retreat for young women who have fallen, but who desire to reform. Its work is done so quietly that many are not aware of its existence, and women who should be brought here are often taken to a great distance. The inmates are taught fine sewing, embroidery, and house-work; a night-school is held for their instruction, and by the chapel services and earnest teaching, every effort is made to lead them to a new and pure life. Much good has been accomplished, and it may well appeal for help and sympathy as the only work of this kind belonging to our branch of the Church south of New York. The House depends entirely on voluntary gifts, except for a small appropriation from Congress, and greatly needs funds for a larger building. The Bishop of the diocese warmly commends it, and it enjoys his full confidence.

The enlarged and remodeled edifice of Grace parish was opened for service Sunday, Nov. 18th. The old structure of wood was built in 1851, during the rectorship of the Rev. Alfred Holmead who served for a period of 25 years. Mr. Holmead worked very hard to build up the parish, and a large share of its growth is due to him. The Rev. Thomas O. Tongue is the present rector. The old structure was very shaky, and it was found necessary to take it nearly all to pieces. A new roof has been built and carried half way down the sides. The west wall has been brought to within eight feet of the building line, and a tower placed at the northwest corner of the church. A fund has been started with which to purchase a handsome bell and place it in the belfry. Three memorial windows have been put in, and a fine new organ is being built. In addition to the work on the church, a parish hall of brick, 24 by 85 feet, has been erected, and will furnish increased accommodation for the growing Sunday school. The old furniture in both the church and Sunday school has been taken out, and new substituted. A library and reading room for boys and young men will be established in a room in the parish hall set apart for the purpose.

The new organ at St. Mark's church, which cost $4,000, was used for the first time Sunday, Nov. 11th.

BALTIMORE.—The annual meeting of the Woman's Auxiliary of Maryland was held Wednesday, Nov. 14th, at Grace church. The rector, the Rev. Arthur C. Powell, welcomed the delegates. Bishop Brooke, of Oklahoma and the Indian Territory, made an interesting address. He also celebrated Holy Communion. Mrs. Sioussat presided at the business session. Miss Ives told of her work in South Dakota among the Indians; and a description of work among the Chinese was given by Mrs. Dodson who has been a missionary in that country.

The new building of St. Paul's Girls' School, generally known as St. Paul's Orphanage, Charles and 24th sts., was formally opened Nov. 17th, by Bishop Paret. Addresses made by Rev. Dr. Walter D. Baker, and the Rev. Arthur C. Powell. The building is of red brick with brown stone trimmings. Granite steps lead to the front door,which is of heavy oak and opens into a wide hall. To the right of the hall is a comfortable office for the use of the matron and the board of managers. A reception room is on the left,and it is connected with a chapel by sliding doors. A dining-room, a kitchen, and a butler's pantry, are also on the first floor. On the second and third floors are two large dormitories, each furnished with 12 beds. The matron's private room is on the second floor. Rooms for teachers are on each floor and communicate with the dormitories. On the fourth floor is a large play room and servants' room. A back building contains a kitchen, store room, and laundry on the first floor, bath rooms on the second and third floor. The entire building is well ventilated and will be heated by steam. It has accommodations for 50 girls, There are now 38 girls at the orphanage which is nearly 100 years old. The suggestion of such a home was made by Mrs. Eleanor Rogers, in 1799, and its first building was completed in 1801.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The second of the present series of union meetings of the city chapters of the Brotherhood of St. Andrew was held in St. Stephen's church, Detroit, Thursday evening, Nov. 15th. The subject discussed was the Brotherhood life of (*a*) Self-denial, (*b*) Consecration, (*c*) Faith. The speakers were the Rev. L. A. Arthur, Mr Wm. Pritchard, and Mr. T. Lambert. An address was also made by Mr. P. Webber on the subject, "Corporate Communion—is it a help to a chapter?"

Dr. J. C. Quinn, of Mason City, Iowa, by special request, held a Mission in Grace church, Lapeer, from Oct. 14th till Oct. 24th inclusive. Three services were held daily at 12:30, 3, and 7.30 o'clock. The noon service was devoted to prayer for the Holy Ghost upon the workers and on the services. At the 3 o'clock service a series of "Bible studies" was given by the missioner. A children's service was held on Sunday, the 14th, at 3 o'clock, which was well attended,and on the next Sunday an address was delivered to young men, who were well represented in the congregation. An address was given to women on the preceding Saturday.

Ground was broken on St. Andrew's Day for the memorial to Bishop Harris, the new St. Andrew's church, Putnam and Fourth aves., Detroit. A number of the clergy with the vested choir and members and friends of the parish, gathered at the rectory adjoining the church lot, and singing a processional hymn, took their way to the site of the new church, where, after psalms and appropriate prayers said by the rector, the Rev. W. O. Waters, the first sod was formally turned by Miss Frances E. Adams, president of the Michigan branch of the Woman's Auxiliary. The new St. Andrew's church is to be built of Amherst blue sand stone, 14th century Gothic in style, and is to cost $60,000. The foundations of the chancel and a part of the nave are to be laid immediately, and the work of construction will proceed as fast as funds are secured.

A meeting in the interests of the Missionary League of the Detroit convocation was held in St. John's parish building, Nov. 22d. The president of the League, Mr. R. E. Jamieson, gave to those present, about 100 in number, an explanation of the object and methods of the League, and the superintendent, Mr. John W. Ashlee, made a report which recited in detail what had been accomplished in the 16 months of the society's existence in establishing and maintaining lay-service at points otherwise unprovided for. The principal address of the evening was then delivered by Mr. W. R. Sterling, of Chicago, on the present need and opportunity for intelligent lay work in the progressive missionary ventures of the Church. He stimulated and inspired all who heard him, and the sole regret was that the circle of his auditors was not far greater. The increased interest and support of the League in its work are already manifest.

The programme of the Normal Course for teachers in the Church Sunday School Institute of Detroit is announced as follows: Nov. 23d, at 8 P. M., in Christ church house, a lecture by the Rev. L. S. Stevens, of Pontiac, on "How the Church was planted in Britain, and what we know of the early British Church:" to be followed by a debate on "Was St. Paul ever in Britain?" Nov. 30th, at St. John's parish building, a lecture by the Rev. S. W. Frisbie, of Detroit, on "St. Augustine of Canterbury and the mission to the Anglo-Saxons;" followed by a debate on "Was St. Peter ever in Rome?" Dec. 7th, Christ church house, lecture by the Rev. John Munday, of Port Huron, on "The partial failure of this mission and the success of the Celtic missionaries

debate on the subject, "Was St. Patrick a Protestant?" Dec. 14th, St. John's parish building, lecture by the Rev. W. H. Morgan, of Detroit, on "Anglo-Saxon Christianity;" debate: "Was the Church of England a branch of the Church of Rome?"

Vermont

Arthur C. A. Hall, D.D., Bishop

St. Paul's church, Vergennes, has received a handsome pair of mortuary candlesticks from Mr. John D. Edmond, Ft. Leavenworth, Kan., in memory of his mother and brother, who are buried in this parish. The candlesticks are very massive, of quartered oak, the base being 13 inches square, and the rounded shafts, with carved knobs, rising to a heighth of 54 inches. The top of the shaft expands into a bowl with carved corona, and brass sockets are let into the bowls for the candles. The base is appropriately marked with brass in memoriam tablets, and a cross is carved in the lower shaft. They were executed by R. Geissler, New York.

A special appeal in behalf of the mission of the Good Shepherd, at Barre, was recently made by the Bishop to enable them to purchase a desirable piece of property for Church purposes. The mission has outgrown the hall where services have been previously held, and the rapid growth of the town and mission give promise of great results.

BURLINGTON.—A choral Evensong was held at St. Paul's, Sunday, Nov. 25th, with the Rev. G. Y. Bliss as officiant. The vested choir sang part of the anthems recently rendered at the annual festival of choirs of the diocese. Celebrations of the Holy Communion are now held weekly, with a good attendance.

MONTPELIER.—A Mission, lasting a week, has been recently held here by the Bishop. The subjects treated at the afternoon instruction were, "What the Bible teaches about Baptism, Confirmation, Holy Communion, Absolution, and Ordination," and the evening addresses were on "The Great Truths of our Holy Religion." Large crowds listened to these discourses, including many from the denominations and Romanists, and as they were delivered at the State capital during the session of the Legislature, the influence will be more than local. Similar missions are soon to be held at Middlebury and White River Junction.

New York

Henry C. Potter, D.D., LL.D., Bishop

SAUGERTIES.—At the annual visitation of Trinity church, by Bishop Potter, the class presented for Confirmation numbered nine persons, most of whom had reached adult years.

ESOPUS.—The Bishop has just made his annual visitation of the church of the Ascension, West Park. The rector, the Rev. L. R. Dickinson, presented for Confirmation, a class numbering 16 persons, and the Bishop addressed them.

NORTH TARRYTOWN.—The second choir guild festival of the St. Mark's (Washington Irving memorial) church was held on the evening of Thursday, Nov. 22d. The choir was assisted by members of the choir of St. George's church, Brooklyn, and by other New York and Brooklyn choirs. Gaul's "Holy City" was rendered.

MIDDLETOWN.—Improvements have been made in the interior of Grace church, and a new altar and altar rails have been added. The latter are memorial of the Rev. Alexander Capron, a former rector. A new altar has been put in and a chime of bells added. Mrs. Joshua Wakefield has placed in the church a window in memory of her husband.

New Jersey

John Scarborough, D.D., Bishop

At Holy Trinity church, South River, a Mission has just been brought to a close, conducted by the Rev. George C. Betts. The stirring sermons, and instructive addresses and meditations given by the missioner, caused an amount of interest hitherto unknown in this town. It is believed that much good has been accomplished by the fearless and Catholic presentation of the Church and her claims to this people. It is only regretted that Father Betts could not prolong his stay, but the pressing duties of a large parish prevented it. The Holy Eucharist was celebrated daily at 7:30 A. M.

A meeting of the lower division of the diocesan Woman's Auxiliary was held at Trinity church, Swedesboro, Oct. 31st. Service was said at 10 A. M. by Dean Perkins, after which the rector gave the women a most cordial welcome. The president being absent, Mrs. Roberts presided. Addresses were made by the Bishop of Southern Florida; the Rev. Henry Forrester, of Mexico; the Rev. J. A. Carrion, a native presbyter of Mexico, who spoke in Spanish, Mr. Forrester acting as interpreter; and Miss Sybil Carter, who spoke of her work amongst the Indians. Owing to the inclemency of the weather, but nine parishes were represented. It was decided to accept the invitation of the rector of St. Mark's church, Hammonton, for the next place of meeting, in January, 1895.

PRINCETON.—The memorial parish house, of Trinity parish, the Rev. A. S. Baker, D.D., rector, was opened with a special service of Benediction on All Saints' Day. Choral Evensong was sung on the eve of the festival by the choir of St. James' church, New York, under the direction of Mr. A. S. Baker, Jr., son of the rector. At the service of Benediction, addresses were made by the rector, and the Rev. A. B. Conger, a former rector. The parish building, with a cloister connecting it with the church, which has been put in by the congregation, will cost $20,000. The former, the gift of the late Mrs. D. Dundas Lippincott, of Philadelphia, and also a memorial of her, is to be known as the Potter Memorial building. It is built of stone throughout, the interior being finished in natural grain wood, and the principal rooms wainscoted. The ground floor will consist of a choir room, 15x27 ft.; Sunday-school room, 20x57 ft.; Bible-class room, 11x17½ ft. These rooms can be used separately, or thrown into one. On the other side is a parish school room, 20x26 ft., and kindergarten room, 23x20 ft. On the second floor are dormitories, St. Paul's Society room, and guild rooms and kitchen. Above these, and in the tower, are the sexton's apartments. The building has been fitted with all the modern conveniences. The new cloister for the convenience of the choristers is 60 ft. long, and connects the church with the choir room.

Ohio

Wm. Andrew Leonard, D.D., Bishop

A Quiet Day for women was held at Emmanuel church Cleveland, Nov. 23rd, conducted by the Rev. Chas. Scadding, of Toledo. The service began with the Holy Communion, administered by the Bishop, assisted by the rector, the Rev. A. B. Putnam. The subject of the meditations was Personal Religion. The collects and hymns, the spoken words, the whole influence of those quiet hours with God, made a lasting impression which will long be felt in many homes all over the great city.

Memorial services were held in Trinity cathedral on Sunday morning, Nov. 11th, in honor of the late Rev. James A. Bolles, D. D., late canon of the cathedral, and rector *emeritus* of Trinity church. The services were conducted by the Bishop assisted by the Rev. Chas. D. Williams, dean of the cathedral. An eloquent and impressive sermon was preached by Bishop Seymour, the text being the last three verses of the fourth Psalm.

The Cleveland Convocation met at St. James' church on Monday, Nov. 12th, beginning with the Holy Communion at 10 A. M., Bishop Leonard being the celebrant. The business of the convocation was transacted in the parish house, the Rev. C. S. Bates, dean of the convocation, presiding. The annual reports on the mission work within the convocation were very encouraging, five new missions having been established during the year. A paper was read by Dean Williams on the work of the Brotherhood of St. Andrew, and one by the Rev. T.C. Foote on the work of lay readers. The Rev. Francis M. Hall, rector of St. Mark's church, was elected dean of the convocation for the ensuing year, and the Rev. R. E. Grueber, secretary.

The annual meeting of the Woman's Auxiliary of the diocese convened at 10:30 o'clock, Thursday morning, Nov. 15, at St. Paul's church. Bishop Leonard gave a stirring address. He thanked the auxiliary for what had been done in the past, but urged the need of still greater effort. In the parlors of the church a luncheon was served by the 25 ladies who are members of the Brooks Missionary Society. The business meeting was opened by Mrs. Boalt, of Norwalk, the secretary and treasurer of the auxiliary. Her report showed the financial condition lower than last year, but several good reasons were given for this, and a spirit of hopefulness and renewed energy prevailed among the delegates, who represented the branches of the society in many towns and cities, and in nearly all the churches in Cleveland.

The resignation of the Rev. E. J. Cooke, of All Saints' church, to take effect Dec. 1st, has been accepted by his vestry. This action has been taken by Mr. Cooke on account of continued ill-health, and he with his family expect to spend the winter in Italy.

The Rev. Wemyss T. Smith, of Lincoln, Ill., has accepted the call to the church of the Good Shepherd, recently vacated by the transfer of the Rev. Thos. Lyle to the church of the Holy Spirit, lately finished and consecrated as a memorial to Bishop Bedell.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The year book of St. Peter's church has just been issued. It is a handsome pamphlet of 66 pages, and is illustrated with views of the various parish buildings, and a picture of the late Rt. Rev. J. A. Paddock, D D., who was the third rector. The clerical staff consists of the Rev. Lindsay Parker, Ph. D., rector, now in his ninth year of service, and the Rev. Charles S. Brown, assistant minister, who is about to enter into a rectorship in Nebraska. They are aided by four lay readers. The year's receipts and disbursements for all purposes aggregate over $15 000. The congregation are admirably organized for Christian work of all kinds, exerting their activities through 21 societies. The Sunday school enrolls 733 persons, and has raised $2,492 32. St. Peter's has proved especially attractive to young men. They find many fields of usefulness open to them in its organized charities and committees, and the men's club draws them into Christian social life. Since the beginning of Dr. Parker's rectorship the parish has been conducted on the free church basis, and is one of the most successful free churches in this or any diocese, owing largely to the wise administration of the rector, and the earnest co-operation of the vestry and congregation. Still the need of a more systematic and conscientious spirit of free giving is seriously felt.

A class for the regular study of the Bible and Prayer Book has been formed at St. Clement's church, the Rev. R. E. Pendleton, rector. The St. Nicholas chapter of the parish guild has started a military department, under the drill of Mr. Fagans, and has formed a class in arithmetic, bookkeeping, and business forms under the direction of the warden of the chapter, Mr. Brown. Once a month the various classes of the chapter unite in a literary, social, and musical entertainment.

The interior walls of St. John's church, the Rev. Geo F. Breed, rector, have been redecorated at a cost of $400. A "Students Chapter" has been added to the parish guild, with the view of promoting the study of Church History, the Prayer Book, and kindred subjects. A number of little children have been formed into a "Do Nothing Chapter," so-called, because many people look upon children as Do-Nothings. Their view is disproved by the activity of these little workers, who already number between 30 and 40, and have gathered funds to help the parish improvement. Through the altar chapter a red Eucharistic stole embroidered and made up by Miss Harbach, and a linen corporal and 12 purificators, the gift of Mrs. Herrick, have been received. The choir boys were lately delightfully entertained by the altar chapter in a unique and highly original manner, such as boys especially enjoy. The choir which is in charge of Mr. Frank Wright, numbers 30 members, and ranks among the first in the city for its musical excellence and orderly deportment.

The 6th annual choir festival of Grace church was held on Thursday evening, Nov. 22nd. Grace choir, under the leadership of Mr. Henry E. Duncan, was assisted by the choirs of the cathedral of the Incarnation, and of Holy Trinity, New York. Mr. Duncan, who is justly eminent as a leader, has made this choir very effective, the renderings being executed with spirit and delicacy of shading, and at suitable times with masterly and inspiring movement. The chorus showed admirable training. In his address, the rector, the Rev. C. B. Brewster, referred with thankfulness to the reverent bearing of the choir, and noted some of the improvements which have been made generally in Church music, particularly through the introduction of vested choirs.

St. Clement's Day, Nov. 23rd, was duly observed at St. Clement's church, by a celebration of the Holy Communion at 7:15 and at 10:30 A. M., and a festival Evensong at 8 P. M. St. Clement's choir, which is led by Mr. C. Poestkoke, organist, was assisted by members of Grace church choir, under the direction of Mr. H. E. Duncan. A well selected order of music was rendered, and a sermon was delivered by the rector, the Rev. R. E. Pendleton.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

During the past summer the Sunday school children of the cathedral at Faribault, have earned $130 towards the guild house fund.

The Rev. C. H. Remington, assistant priest at St. Mark's church, Minneapolis, has begun Church work at Edena Mills. The services are held in the school house. The field is very promising for aggressive work.

MINNEAPOLIS.—A Church History Club has been started to meet every Tuesday evening, at the home of one of the members.

Church work amongst the Swedes will suffer greatly unless financial aid is extended to them. The Rev. Mr. Toffteen, the faithful and devoted rector of St. Ansgarius church, has almost broken down under the burden of their financial condition; $5.000 is needed to save their valuable property. The congregation composing the Swedish church are mostly laboring people, who give as far as their means will allow.

A movement is on foot to erect a memorial of the late Prof. E. W. Whipple, of Shattuck School, in the shape of a peal of bells for the clock in Shumway Hall, with a memorial tablet in the porch of the main entrance.

Much regret is expressed over the departure of the Rev. A. J. Graham, for the past ten years rector of Holy Trinity; for five years he was dean of the Central Convocation, and an active member of the diocesan Board of Missions. The parish has grown under his wise administration and zeal from 120 to 330 communicants, the church greatly enlarged and beautified, and a spacious guild hall erected.

Work on the new Gethsemane guild house was begun Oct. 8th. It is hoped to have the building ready for the General Convention in 1895. The building is designed to have 20 rooms, varying in size from 14 x 14 to 49 x 62 ft, on the first floor will be kitchen, dining-room, gymnasium, dressing, and toilet rooms; second floor, Sunday school and lecture

rooms, seating capacity for 400; adjoining this are various class rooms. The larger classes of the Sunday school are to have separate rooms, which can be united with the main room for general purposes. Accommodations also for the various societies of the church are provided. The parish house and the church will be united at the rear by an annex for choir room, sacristy, and library.

Bishop Gilbert has issued a pastoral letter to all the Sunday schools in the diocese, asking them to unite in giving their Advent offerings for diocesan missions. This plan was begun last year and met with fair success. Never was the diocese in greater need of money than at present.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Confirmations reported: St. John's, Pequea, 8; Ascension mission, Parkesburg, 4; Trinity, Coatesville, 18; St. David's, Radnor, 14; St. Martin's, Marcus Hook, 4; House of Mercy, Philadelphia, 1; chapel of Home for Consumptives, Chestnut Hill, 6; Emmanuel, Quakertown, 4; Holy Trinity, Lansdale, 1.

NORRISTOWN.—A three days' celebration marked the 80th anniversary of St. John's church in this borough. The services began on Sunday, 11th ult., with an early celebration of the Holy Eucharist, the rector, the Rev. Isaac Gibson, officiant. The congregations of All Saints' and Sandy Hill chapels united with the mother church of St. John's in these observances. After Morning Prayer, the rector delivered an historical discourse. A charter for the church was obtained in 1814, James Milnor (afterwards Rev. Dr. Milnor), was licensed by Bishop White as a lay reader and officiated until the election of the Rev. Jehu C. Clay, who held the first regular service in November, 1814. In the year following the church was consecrated by Bishop White. It is unfortunate that no records of the parish are now to be found prior to 1839; but a list of communicants, numbering 23, has been brought to light, dated 1818; and in 1832 there were 47, only 30 of whom were in regular attendance. In 1827 Bishop White, at his last visitation of the parish, confirmed a class of 44, the largest in the history of the church. Nov. 1st, 1872, the present rector was called from a parish in Covington, Ky. The church edifice, as originally erected, was very different from the present building, being 64 by 59 feet, with a low tower 18 feet square, the first story being the vestry-room. In 1856 20 feet were added to the church, the old tower, except the first story, removed, and the present handsome tower erected. A new organ was placed in the church, and on Good Friday, April 10, 1857, the newly improved edifice was re-consecrated by Bishop Alonzo Potter. During the summers of 1892 and 1893 several thousand dollars have been expended both on the exterior and interior of the building. The Boys' Brigade, the Brotherhood of St. Andrew, the men's Bible class, the Ladies' guild, St. Agnes' guild, the Daughters of the King and the sewing school all serve to show that the modern spirit of organization is abroad at St. John's. One of the outgrowths during the present rector's ministry is All Saints' chapel, built on land purchased in 1889, and consecrated by Bishop Whitaker Jan. 31, 1892. A flourishing mission at Sandy Hill, in East Norristown, has recently been projected, and ground secured for the new chapel. In the afternoon of Nov. 11th the Sunday schools of the parish church and two chapels had their service, when addresses, reminiscent in character, were delivered by the Rev. Messrs. J. N. Blanchard, of Philadelphia, and W. Herbert Burk, assistant at St. John's, and also by Mr. Lewis H. Redner. The evening service was more especially for the male societies of the parish. Addresses were made by the Rev. Dr. W. N. McVickar and James C. Sellers, Esq. On Monday evening, 12th inst., the several women's societies of the parish had their celebration, and addresses were delivered by Bishop Whittaker and the Rev. A. A. Marple. On Tuesday evening, 13th inst., the celebration was closed by a general reception in the chapel to all the members of the parish.

Newark

Thomas Alfred Starkey, D. D., Bishop

The eighth anniversary of the choir of Trinity mission, Arlington, was held on St. Cecilia's Day. The programme included B. Louard Selby's *Magnificat* and *Nunc Dimittis* in A; a hymn written for the occasion by the well-known organist and composer, Mr. Samuel T. Strang, of Philadelphia; Sir Arthur Sullivan's "Hymn of the Homeland"; Gluck's "O Saviour Hear Me" (solo by Mr. T. L. Kellinger); Gounod's *Marche Romaine* set to the words "Praise Ye the Father;" Dr. Vincent's setting of the hymn, "Far from My Heavenly Home;" Oliver Kings' "I am He that Liveth;" Gaul's setting of the *Benedictus*; Woodward's "Radiant Morn." Dr. Estler kindly assisted in orchestral effects with his saxophone. The office was sung by the Rev. John Keller, who also read the Bishop's appeal for special contributions for the Hospital of St. Barnabas, Newark, and made an address on church music. The lessons were read by the Rev. John P. Appleton, of Nutley, and the Rev. Archdeacon Walker, of Newark. After the service the visiting clergy and members of the choir were entertained by the women of Bethany chapter. Speeches were made by the Rev. Dr. Warren, Jersey City, and others. The church was beautifully decorated with flowers, and was filled by a very devout and appreciative congregation.

The Hospital of St. Barnabas has just received $2,000 for the endowment of a bed from the estate of the late John P. Wakeman, Esq.

BOONTON.—The Bishop visited St. John's parish, Nov. 15th, and confirmed a class of 23 persons, presented by the rector, the Rev. Percy T. Fenn. This makes a total of 60 persons confirmed here within the past 13 months.

The 7th of December will be observed in St. Matthew's church, Jersey City, as a memorial day to the Rev. Richard M. Abercrombie, for many years the beloved rector of that parish, and who died just ten years ago on that day. The present rector will celebrate the Holy Eucharist in the morning, and in the evening there will be a series of addresses. Bishop Starkey is expected to preside; Dr. Holley will represent the older clergy of the diocese; Dr. Bennitt will speak for Christ Hospital, which was founded by Dr, Abercrombie; and Dr. Davenport, of New York, for the Clergymen's Retiring Fund, which is another of Dr. Abercrombie's good works.

Massachusetts

William Lawrence, S.. DT., Bishop

BOSTON.—On the first Sunday in each month there is a special choral Vesper service at the church of the Messiah, the Rev. Father Richards, priest in charge. A congregation of fully 1,000 was present on the 24th Sunday after Trinity. Bishop Sessums, of Louisiana, preached an eloquent sermon to a large congregation at Vespers, on the 26th Sunday after Trinity.

The Rev. Leighton Parks, D. D., of Emmanuel church, preached two sermons and made two addresses on Thanksgiving Day: early in the morning, at the House of Correction; then at his own church; in the afternoon, before the Young Men's Christian Union; and later on, before the Working Girl's Institute.

The local committee of the Church Congress dissolved on Nov. 26th, at the diocesan house, after listening to full reports from the sub-committees. There will be a balance in the treasury of nearly $500. Some bills are still unpaid, but even when these are paid the balance will be large.

The Eastern Convocation held its 265th meeting in St. Paul's church, Newburyport. The Rev. George W. Shinn, D.D., preached the sermon at the celebration of the Eucharist. Final action was taken on the revised by-laws and constitution, by which the convocation will prolong its existence, notwithstanding the archdeaconries. The paper on the "Inclusiveness of the Episcopal Church," read by the Rev. A. L. Bennett, gave rise to much discussion. An excellent explanation of the historic associations of the Prayer Book was given by the Rev. Dr. Gray, of Boston. The evening addresses were on the full use of the Church's system: (1) Doctrine, by the Rev. Edward Abbott, D. D.; (2) Discipline, by the Rev. George Hodges, D. D.; (3) Worship, by the Rev. David J. Ayers.

Indiana

David B. Knickerbacker, D.D., Bishop

The fall meeting and banquet of the Church Club took place at the Denison House, Indianapolis, on the evening of Nov. 20th. Sixty gentlemen were present, and after an hour spent socially in the parlor with the Bishop and a number of the clergy, repaired to the dining room. At the close of the banquet, the president of the Club, Mr. Aquilla Jones, welcomed all gracefully, and set forth the objects of the organization, congratulating it on already having a well-furnished room as headquarters, and more than 80 members enrolled. The Bishop spoke on the need of the co-operation of the clergy and laity, and of the laity becoming familiar with the needs of the diocese. Judge Stotsenberg followed in an able address, setting before the members of the Club the important matters they were to consider: the need of intelligence upon the part of the laity as to the great questions before the Church, as Church Unity, smaller dioceses, the revision of the Church's Constitution, etc. He was followed by the Rev. J. Everist Cathell and the Rev. J. A. Carstensen, Major Gould, and the secretary of the Club, Albert Michie. The Club is arranging for a series of lectures this winter by six neighboring bishops on alternate Sunday evenings in January, February, and March; also for fortnightly talks before the Club in the club-room on Monday evenings by home talent; the Archdeacon, Major Gould, Mr. Cathell, and Mr. Carstensen have already been secured. The club-room is used for meetings of the Standing Committee, Trustees of the diocese, Missionary Committee, Local Assembly, St. Andrew's Brotherhood, and the Indianapolis Clericus.

At Grace cathedral, Indianapolis, in the 2nd week in Advent, a series of sermons will be preached each evening on the Church by the clergy of the city. Preparations are being made for a Mission at St. Paul's church and at Holy Innocents. The Rev. Dr. Barrett is to be missioner at St. Paul's in the early part of Lent. Father Huntington is to hold a conference in Grace cathedral during a part of Lent.

A meeting of the committee in behalf of the erection of the Northern Deanery into a diocese was held in Fort Wayne on Nov. 28th. Careful attention was given to the matter of endowment.

On Nov. 20th, died the Rev. C. P. Jennings, D D., a presbyter of the Church, residing at Shelbyville, a paralytic for 11 years. In his early life he was in the Presbyterian ministry, but about 1870 conformed to the Church, and was for some time in Illinois, representing that diocese in General Convention. For some years he was a professor in Bishop Huntington's Divinity School at Syracuse. At the time of his paralytic seizure he was rector at Skaneateles, N. Y. Since then he has made his home with a daughter in Shelbyville.

JEFFERSONVILLE.—The new St. Paul's church was consecrated Nov. 11th, by the Bishop, assisted by the Archdeacon, the Rev. Lewis Cole, and the rector, the Rev. C. Graham Adams. The building is of stone, and there is a fine parish house adjoining, connected by a cloistered walk. The seating capacity is about 300. The chancel is lighted from a well concealed window in its roof, and its appointments are very Churchly and artistic. The marble altar is one of the finest in the West, and is a memorial, as are the Communion rail, pulpit, and Litany desk, all of brass. There are two beautifully painted windows in the church. There were many gifts of minor objects connected with public worship, including a processional cross, and a pair of handsome candlesticks. The choir stalls and seats are of oak handsomely carved. A mixed vested choir of 40 voices appeared for the first time, and rendered the service excellently. The cost of the church and parish house was about $20,000. The rectory, to cost about $5,000, is in process of erection. A very interesting session of the convocation of Southern Indiana followed on the two days succeeding the consecration.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Rev. C. M. Young, of Springfield, and the Rev. Cassius M. Roberts, of Troy, have united with the Rev. Dwight S. Marfield, of Dayton, and they will together hold a series of Missions during the coming winter in the parishes of which they are rectors. The first Mission will be held in Troy the first week in December, the next in Springfield in January, the last in St. Andrew's church, Dayton, at the beginning of Lent.

At Delaware, Nov. 9th a Confirmation service was held, and the rector, the Rev. Ephraim Watt, presented a class of eight.

The mission started a few months ago at Home City by the Rev. J. deB. Kaye, of Fern Bank, met with a serious loss on the evening of Nov. 2d, by the fire which destroyed the building in which the services were held. Nothing was saved of the things that belonged to the mission. The little band of Church people were not disheartened, but went to work to supply what was needed, and secure a new place in which to hold services. A room in the school building was kindly offered and accepted, and services are being held there every Sunday evening.

The Rev. Dwight S. Marfield, of St. Andrew's church, Dayton, has thoroughly re-organized the choir, and it is giving very great satisfaction. At present it is composed of four men, 12 young ladies, and eight boys. The ladies wear a black dress, white cope, and Oxford caps.

Bishop Vincent was called from the Church Congress to Watkins Glen, N. Y., by the death of his sister, Mrs. Rose Vincent Lyon, wife of Mr. Geo. Lyon, which occurred on Sunday morning, Nov. 18th. The burial took place on Wednesday, Nov. 21st, at Erie, Pa.

South Carolina

Ellison Capers, D.D., Bishop

The Rev. Byron Holley, rector of Christ church, Greenville, is organizing a congregation of colored Churchmen in that city. They will use the lower part of a hall as a chapel, and when this has been properly fitted up Mr. Holley will begin regular services.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

DUNKIRK.—Bishop Coxe visited St. John's parish on the 25th Sunday after Trinity, A. M., preached, celebrated the Holy Communion, and confirmed a class of 15 persons. The singing was by the full surpliced choir, assisted by Mrs. W. W. Rafter, who sang as an offertory, "O Saviour, hear me!" from Gluck. Later the Bishop visited the Sunday school, and addressed the children.

FREDONIA.—On the evening of the 23th Sunday after Trinity the Bishop visited Trinity church, the Rev. J. J. Landers, LL. D., rector, preached, and confirmed a class of 30 persons. On Monday evening following an informal reception was given to the Bishop by the Parish Guild, in the newly opened, enlarged, and renovated rectory.

BUFFALO.—At a recent meeting of the Standing Committee of the diocese, the following preamble and resolutions were unanimously adopted:

The Standing Committee, recognizing the seriousness of its re-

sponsibility in connection with the admission of men to the holy ministry, and desiring better opportunity for careful action in this important matter, hereby

Resolves, That testimonials must be in the hands of the Committee at least two weeks before a meeting at which they are to be acted upon. The secretary, in sending notifications of a meeting, which must be done ten days in advance, shall communicate to each member of the Committee a list of those whose testimonials are to be presented, in order that opportunity may be had for personal inquiry and the seeking of such information as seems essential to intelligent action.

Resolved, That the regular meetings of this Committee will be held on the first Mondays in September, November, January, March, May, and July.

Resolved, That the present Standing Committee places itself on record as unwilling to consent to the shortening of those periods of probation which are set forth in the canons as the usual requirement.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

In his visitations in the diocese this fall the Bishop is greatly encouraged by evidences of spiritual prosperity in the midst of temporal adversity. The Confirmations number fully 50 per cent. more than at this time last year, and increased energy and zeal on the part of clergy and laity alike are seen on every hand; but financially the distress of the parishes and missions is very great. In many places trade is lamentably bad, and there seems no prospect of any improvement till after next year's harvest, and how the churches are to be kept open is a sore problem. The Bishop is doing his utmost to supply the most pressing needs by assisting the clergy to hold their ground, but the burden is beyond any bishop's individual power to carry alone.

A very successful Mission has just closed at Ashland; it was carried on in a thoroughly Churchly manner, hence made a deep impression on the many outsiders who attended in large numbers.

Archdeacon Sparling assisted Dean Gardner in a ten days' series of special services at Wayne, which promises to add to the strength of the new mission in that town.

The Rev. Stewart-Smith is again visiting this diocese, and is conducting a Mission in the parish of St. James', Fremont. The Bishop officiated at the opening services.

The Rev. G. B. Clarke, of DeWitt, a most self-sacrificing priest with a salary only of $350, having built a church last year without incurring any debt on it, is now building a small rectory, which is absolutely necessary there. His zeal and faithfulness deserve a recognition which the poverty of the diocese precludes.

Olympia

CHEHALLIS.—The Rev. Dean Richmond Babbitt, LL.D., opened a parochial Mission at the church of the Epiphany Sunday evening, Nov. 18th. The church was crowded with interested worshipers. The preliminary work of preparation had been done in a thorough manner by a Mission band under the direction of the rector, the Rev. Alfred H. Wheeler, and a large number of Mission leaflets had been distributed. The interest in the Mission was fully sustained the following week; the congregations continued large, and this town of 2,000 people was greatly stirred and benefited. Three services were held daily, including the celebration of the Holy Communion at 7:30 A. M. A corporate Communion of the parishioners was held Friday morning, Nov. 23d, and the Mission closed with a large congregation that evening. Its benefits will be long felt in this parish and community.

Colorado

John Franklin Spalding, D.D., Bishop

The autumn convocation of the deanery of Pueblo was held in Grace church choir room, Colorado Springs, on Nov. 12th, 13th, and 14th. The Rev. J. W. Colwell, dean, presided. The Bishop was present and took a lively interest in the business transacted and the papers read. Two-thirds of the clergy answered to their names, though several had to come from long distances. The dean, in an earnest address, welcomed all present at this the first convocation of the deanery presided over by him, and graphically pointed out the aims and objects such meetings should always keep in view. The first public service was at 7:30 P. M., in the church, when the deanery sermon was preached by the Rev. J. Wallis Ohl, from II. Tim. iv:5. On the two days following there was a celebration of the Holy Communion at 7:30 A.M. Interesting reports were given of mission work undertaken chiefly from such Church centres as Pueblo, Colorado Springs, and Cripple Creek. In an address on "Sunday school work; how to make our Sunday schools more efficient," the Rev. Mr. Newton illustrated some most practical remarks by teaching a class of pupils from the parish Sunday school. He was followed by Dr. Horn, Canon Douglass, and others. The method of such eminent instructors of youth as Bishop Dupanloup was recommended. After all, what we wish to accomplish in our Sunday schools is to make of our young people of both sexes strong, faithful, earnest Churchmen and Churchwomen, not necessarily theologians. On Wednesday the Rev. P. Washburn read a very interesting paper, a "Review of Kidd's Social Evolution," bright with illustrations from many authors. In the afternoon, a paper on "Church music, and the management of choirs," by Wm. M. Brooke, Esq., was read by the secretary. The discussion which followed elicited much appreciation of the subject as treated by Mr. Brooke, and was taken part in by the Bishop, the dean, Messrs. Newton, Douglass, and others. Otis S. Johnson, Esq., of Colorado Springs, was nominated to represent the Southern Deanery on the cathedral chapter. The Rev. E. J. Harper, Manitou, was re-elected as secretary-treasurer of the deanery.

Southern Florida

Wm. Crane Gray, D.D., Bishop

BISHOP'S APPOINTMENTS

DECEMBER

8—9. Immokalee.
11. Arcadia.
12. Ft. Meade.
14. Avon Park.
16 Bartow.
17. Haines City
19. Tarpon Springs.
20. Dunedin, A. M.; Clear Water, P. M.
21. St. Petersburg.
23. St. Andrew's, Tampa, A. M.; Ybor City, P. M.; St. James', Tampa, night.
26. St. Stephen's, Orlando.
27. St. John's, Winter Park.
28. Holy Innocent, Conway.
30. Narcoossee.
31. Kissimmee.

JANUARY, 1895

1. Maitland.
2. Sanford and Lake Mary.
3. Longwood and Glen Ethel.
6. Braidentown.
8. Port Tampa City.
9. Oakland.
11. Panasoffkee.
13. Ocala.
14. Orange Lake
15. Convocation of Missionary Jurisdiction at Ocala.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The meeting of the Birmingham Convocation took place in Christ church, Tuscaloosa, Bishop Jackson and four clergymen being present. The Rev. W. C. Whitaker was instituted as rector of the parish, the dean of the convocation, the Rev. T. J. Beard, preaching the sermon. The same night a missionary service was held, when several stirring addresses were made. On Thursday there was an early celebration of the Holy Communion, with Morning Prayer at 11 o'clock, with a discussion of "How to make Sunday school work more effective." Evening Prayer was said at 7:30 P. M., the Rev. W. L. Mellichampe preaching. A resolution was adopted expressing the interest of the convocation in Sunday schools, and its conviction of the necessity for united labor in their behalf on the part of the laity, and urging upon the children an earnest co-operation in this department of the Church's work. On Friday, Holy Communion was celebrated at 7 A. M., and Morning Prayer at 11 A. M., with a discussion of "New methods of parish work as compared with old." There was Evening Prayer at 7:30 P. M., when Dean Beard preached.

A beautiful parapet of brass and white walnut, extending across the chancel, and separating the choir from the nave, has been erected in St. John's church, Montgomery, as a memorial of the Rev. Dr. Stringfellow, late rector of this parish. At the opening into the chancel are two angels, five feet in height, standing upon white walnut columns three feet high. The angels are in brass, with a bronze finish, and face the congregation, standing in graceful pose, with slightly separated wings. Each holds in its hands a scroll bearing an inscription; that on the left:

To the glory of God, and in memory of the Ven. Horace Stringfellow, D.D., for twenty-four years rector of this parish. Died November 3, 1893, in the sixty-seventh year of his age.

That on the right:

A token of his congregation's affection. Precious in the sight of the Lord Is the death of His saints—Psalm cxvi: 15.

The whole is very beautiful, and adds much to the decoration of the chancel. The work is by the Messrs. Lamb, of New York.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

CITY.—Four new pairs of memorial stained glass windows have been placed in All Saints' cathedral. They were made by Lavas & Westlake, of Bloomsbury, London, and are an excellent reproduction of mediæval stained glass, the coloring, in particular, possessing that peculiar subdued richness which was the beauty of ancient glass. Each window contains the figures of two saints. The subjects selected are intended to emphasize the idea of "All Saints," by including in single groups, saints of different ages and climes. The first group comprises the Blessed Virgin, St. Joseph, St. Elizabeth, and St. John Baptist, and is given by Miss Spence, of the cathedral congregation, in memory of her mother. The next group includes St. Jerome, St. Augustine, St. Ambrose, and is given by Miss Lawrence, of Philadelphia. Miss Eustis, of the same city, gives the third in memory of her father, the late Colonel Eustis, of West Point, and the subjects are St. Athanasius, St. Vincent de Paul, St. Edward the Confessor, and St. Lydia. The fourth pair are opposite the others, in the window close to the font, and include St. John the Evangelist, St. Mark, the Ven. erable Bede, and St. Alban. This pair are the gift of Miss Hopkins, of Milwaukee, in memory of her father and mother. A large rood screen is soon to be placed in the cathedral as a memorial to Bishop Welles.

The new St. Edmund's chapel, on Richard st., between Wright and Lee, was opened and blessed by the Bishop on St. Edmund's Day. The chapel is built as a memorial of the late Bishop Armitage, and is the outcome of a mission planted by Bishop Armitage on the north side of the city, which has been maintained as a cathedral mission ever since. Now for the first time the mission congregation worships in a church of their own. At the opening service, a historical sketch of the mission was read by the Rev. Canon St. George. Services will be held regularly.

WAUWATOSA.—The parishioners of Trinity church have greatly improved the fabric of their church by placing in it three windows in memory of the late Bishop Knight. The subjects of the windows are the Nativity, Baptism, and Transfiguration of our Lord. The work was produced by the same English firm that manufactured the new windows for the cathedral.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The new church of St. Barnabas, Edwards, was dedicated by the Bishop. It is a frame building, Gothic in design, 25X50 feet, with open timbered roof. The inside is ceiled throughout and oiled, the mouldings and casings being stained cherry. A beautiful altar in cherry and poplar has been placed in the chancel, which is also furnished with a prayer desk, credence, and stall, which, together with the seats, came from the old church at Dry Grove, which has not been used since the epidemic of 1878 depopulated the place. A lectern and Bible have been given by the Rev. Dr. Sansom, of Christ church, Vicksburg, a dossal and pole by Holy Trinity, Vicksburg, and a carpet by Mrs. G. W. Howard. The windows are filled with rolled cathedral glass. The lot was a gift from Mr. R. S. Withers.

Nov. 4th, the first full choral service was held in Christ church, Vicksburg, a very large congregation being present. The rector, Dr. Sansom, gave a very interesting account of the use and office of music, especially of music as antiphonally rendered in public worship.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The diocesan missionary, the Rev. W. C. Stewart, reports that all the missionary stations in the diocese, with he exception of one, are filled. The remaining one wil soon be provided for.

An ex-Baptist preacher and a former minister of the Swedenborgian persuasion have applied to the Standing Committee for admittance to the diaconate.

The Rev. W. Brown-Sermon, of Marquette, Mich., has been appointed priest-in-charge of the missions at Chestertown and Bartonville.

The Rev. R. H. Cotton has entered upon his duties at Gilbertonville. He comes from the diocese of Minnesota.

LEBANON SPRINGS.—The Woman's Guild of this parish has undertaken to build a rectory, and has purchased an appropriate site near the church. They have in hand $1,300, to which a former parishioner has just added $200. It is hoped that the building may be commenced next spring.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

On Tuesday, Nov. 6th, the Central Convocation began its sessions at Buck Mountain church, Fredericksville parish, Albemarle Co. Sermons were preached by the Rev. Messrs. J. R. Ellis, F. W. Neve, and H. B. Lee.

The Rev. John McNabb, rector of Hanover parish, King George Co., has for some time been holding services at the County Alms House, which has resulted in arrangements being made for the erection of a chapel at Edge Hill.

Georgia

Cleland Kinlock Nelson, D. D., Bishop

Some time since it was determined by the trustees of the Appleton Church Home that when $2,500 had been raised, a building containing a chapel, as a memorial of Bishop Beckwith, and an Infirmary as a memorial of Sister Margaret, should be erected, and completed as far as the money would go. About $2,000 of this amount has been raised, and it is thought that $200 additional, which has been subscribed, will be paid in before the close of the year. Of the amount in hand, $900 was the gift of Miss Bessie Beckwith, a daughter of the Bishop.

The chapel of the Good Shepherd, Macon, built and sustained by St. Paul's church, for the benefit of a factory community, was recently wrecked by a wind storm. Fortunately no one was within the building at the time. The chapel has been re-built, and with a more substantial foundation.

The Living Church

Chicago, December 8, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new one.

The Episcopal Recorder, the Reformed Episcopal organ, has discovered that the "progress of ritualism," which in this case seems to mean the progress of Catholic ideas in the Church, is arousing opposition in certain quarters. This news has been somewhat late in reaching our contemporary. It is at least forty years old and dates back to the surplice riots in London in the fifties, and the trial of Archdeacon Dennison. There has never been any cessation of the advance or of the attempts to check it. Mistakes have been made and are made, but time and discussion provide the correction, and the movement of Pusey, Keble, and others of saintly fame goes on. *The Recorder* is quite aware of the reason. The Catholic movement is the endeavor to live up to the Prayer Book. *The Recorder* says: "The progress of the evil is unchecked. With the teaching imbedded in the Prayer Book it cannot be otherwise." It concludes that the only way out for those who oppose these "errors" is the way out of the Episcopal Church itself.

China and Japan

In *The Contemporary Review* for November, Sir Thomas Wade gives his views upon the situation in China. Sir Thomas speaks from a wide experience, having spent forty years in China, during twelve years of which he was the English minister at Pekin. While he has a marked partiality for the Chinese, and, as he candidly admits, regards them as possessing sterling elements of character which the Japanese lack, he nevertheless has no doubt that if the latter push their advantage with sufficient celerity, the Chinese have little chance against them. He gives a melancholy view of the mal-administration and corruption which pervade every department of the government, and which, together with a rock-rooted conservatism, have rendered nugatory the few attempts which have been made to provide the arms and material of modern warfare. The same influences have prevented the army from attaining any degree of efficiency. The empire is made up of a conglomeration of races, without any common bond except that constituted by the universal acceptance of the precepts of Confucius, and submission to a single ruler. The Emperor has inspired no enthusiasm or affectionate loyalty; his domination is accepted in the same spirit in which men submit to the inexorable laws of nature. If there is no loyalty, neither is there any thought of rebellion. There are no popular heroes. The system of education being absolutely uniform and inculcating everywhere the same views of life, constitutes an overpowering conservative influence, and is unfavorable to the production of leaders. If the Japanese succeed in overthrowing the dynasty, local administration everywhere must immediately fall to the ground. Sir Thomas thinks the Japanese would find themselves unable to replace the old dynasty even if no obstacle were interposed from without. Nevertheless, some external power must inevitably intervene in the interests of order. Thus the Chinese question would become a European question of the most serious description. The latest advices, however, seem to indicate that the Japanese may be wise enough not to press their successes to the last extremity, and will be satisfied with such terms as will enable them to retire gracefully from Chinese soil. We are inclined to think the Japanese statesmen are astute enough to think twice before pursuing a course which might embroil them with the western powers, and end in reducing them to a position far less independent than that which they now enjoy.

Winds of Doctrine

We print, by request, a statement of the case of the young men of the Cambridge Episcopal Theological School who failed to obtain the proper recommendations for ordination, in Massachusetts last summer. It will be seen at once that this document is an arraignment of the examining chaplains and the Standing Committee of the diocese. The attempt is made to represent the authorities of the diocese as forming two opposing camps, the two bodies just mentioned being on one side, the Bishop with the faculty of the school on the other.

If the difficulties which have arisen in this connection were of no more than a local character, or matters of personal feeling, as this document would represent them, it would not be worth while to agitate them further. And, in fact, in certain quarters, hitherto reputed to be orthodox, it has been asserted that a great deal has been made out of a very little. The whole affair, it seems, may be characterized as "making a mountain out of a mole hill." But there seems to be good ground for believing that the questions involved are not to be so easily dismissed. In the first place, the names of the members of the Standing Committee and of the examining chaplains of Massachusetts are of sufficient weight to assure the Church that they would not have taken the course they have adopted without solid reasons. It is vain to stigmatize their action as based upon "private" in opposition to "official" reports. The report of the examining chaplains is an official document. Both the chaplains and the Standing Committee are official bodies and took action as such. The Bishop plainly acknowledged this by setting aside the ordination of those concerned. He would certainly have ignored action which did not bear the official stamp, as *ultra vires*, and would have been justified in so doing, if satisfied in his own mind.

It might seem that the positive statements made at the end of this anonymous paper, if they could be substantiated, would be sufficient to settle all question as to the orthodoxy of the persons involved. This might be true under ordinary circumstances, but the matter takes on another color when these assertions are taken in connection with the peculiar points raised by the same persons during their canonical examinations. Further doubts are aroused by the character of the defence made of the rejected candidates by the dean of their theological school, in a letter to *The Pittsburgh Dispatch*, from which quotations were recently made in these columns; as well as in other apologies which have come into our hands. From these and other indications it appears clear that there is a special duty laid upon those who have to attest the fitness of candidates for the sacred ministry, in that part of the world, to examine them with reference to the theological atmosphere of Boston and Cambridge. This is highly charged with Unitarianism and the ideas represented by "liberal religion." Thus when men profess to believe in the doctrine of the Trinity it may be necessary to find out whether the Catholic doctrine is meant, or the ancient Sabellianism, or even the Hindu Trinity. If it is the Divinity of our Lord which is in question, it may be necessary to inquire whether the candidate understands the difference between the doctrine of the Church and the derivative divinity of some of the Arians of former and latter days, or whether he holds the Divinity of our Lord as that kind of divinity which is now asserted to inhere in the constitution of human nature, and to be manifested in some degree in every man. When the Incarnation is taken up, it is necessary to know whether the doctrine held is that of the Church or some of those spurious and destructive forms, such as Nestorianism or Adoptionism, upon which the Church long ago set the seal of her condemnation as contrary to the true sense of the Creeds; or whether again the candidate has become imbued with the recent heresy which represents the Incarnation as a permanent fact into which man entered at his creation, only manifested in the highest degree in Christ.

The Virgin Birth is the subject which has attracted most attention in this controversy. It is strange that the document upon which we are commenting should seem to indicate that this fact was not seriously disputed—only the authenticity of the Gospel chapters upon which the Church attests it was called in question. This appears to be considered a small matter. The dean has told us that it makes but little difference whether the Incarnation took place naturally or miraculously, to which the answer is that it makes all the difference between the Incarnation in which the Church believes and some other incarnation. Wherever the paternity of Joseph has been held, a false view of the Incarnation has been the result. It might be enough to say that the Virgin Birth is an article of the Creed. It is not open to a priest to say: "For my part I am satisfied that it is true, but I do not believe it is essential." In that case it could not be a part of the Faith and would have no place in the Creed.

It is not gratuitous for canonical examiners to inquire into these definitions and distinctions, and they are not to be stigmatized as "heresy hunters," for so doing. It is simply a part of their bounden duty—a duty most imperative where enticing errors are rife on all sides and "knowledge falsely so-called" is striving to clothe itself in venerable Christian phraseology.

In various letters and communications, often in defence of the rejected candidates, some of them emanating from members of the same class, we have had abundant evidence that it was quite time for the examining chaplains to take special pains to secure the orthodoxy of those who are to be ordained to any sacred function. One gentleman, for example, insists that one who holds Unitarian views has a perfect right to minister at the altars of the Church. Doubtless he would assert his own belief in the Trinity—he is only vindicating the liberty of others. Another considers that the worst fault of the unlucky candidates was their failure to "conciliate the examiners." He stoutly insists that they believed in "the Incarnation of God in Christ," and that "Jesus is the Son of God because he was born of God." This is peculiar phraseology, but let that pass. We are told again that the Virgin Birth "instead of helping or establishing the Incarnation of God in Jesus" obscures it. We are informed that all these men, including the rejected candidates, hold that "the Incarnation is the great spiritual miracle of the world," that they have been taught that all truth is sacred, religious, secular, scientific, and that all truth is one and indivisible, and that the whole truth of God was revealed once in Jesus. But on the other hand that God is to-day revealing truth to man. There is much more of the same kind in various letters and papers which have come under our eyes. Not being written for publication it would be unfair to judge the writers too severely, but the expressions which abound in them serve to reveal a very nebulous condition of mind regarding the fundamentals of Christ-truth. They strongly confirm the impression that a proportion at least of the younger applicants for the ministry are impregnated with the atmosphere of the world.

around them, and that the Church is likely to see some accessions to the "Unitarian-Episcopal" movement which the Boston papers have heralded. A doubt is certainly suggested, also, whether the school in which such men have had their training has been fully alive to the mission laid upon it in undertaking to educate young men for the priesthood of the Church amid the enticing influences of a highly cultured and intellectual society, radically antagonistic at heart to the ancient Faith of the Christian Church.

The Massachusetts Case

The following (type-written) statement was circulated in Boston during the recent Church Congress. It presents the other side of the question which has greatly stirred the Church during the last six months. The authorship of this document is not made known.

1. Two young men, believing themselves to be called of God to the work of the ministry, sincerely attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and, in particular,

(1.) Having fervent and profound faith in the doctrine of the Holy Trinity, and of the Divinity, the Incarnation, and the Atonement of our Lord Jesus Christ; and (2) accepting the formulas of the Prayer Book in the natural sense of the words, without reservation or private interpretation, present themselves before the examining chaplains of the diocese of Massachusetts.

2. There being at the same time a large number of other candidates, the theological part of the examination is made the task of one examiner alone. This examiner is understood to look with disfavor upon the school at which the young men have been trained, and is known to be so careful in questions of doctrine as to have opposed the confirmation of Bishop Brooks, and later, of Bishop Hall, on the ground of theological unsoundness. The young men come before him at the end of a long and wearisome series of examinations, and are made, as it appears to them, the victims of a hunt for heresy. Under this stress, having some of the common infirmities of human temper, they make answers—some of them, no doubt, foolish enough—which distress the examiner.

3. The examiner, at first, reports that they have denied the doctrine of the Inspiration of the Holy Scripture, and the doctrine of the Virgin Birth of our Lord. Being further questioned, however, he so far modifies his statement as to show that they did not deny the doctrine of the Inspiration of Holy Scripture, but only a private opinion regarding that doctrine which was held by the examiner himself; and that they did not deny the doctrine of the Virgin Birth of our Lord, but only declined to affirm it as essential to the Incarnation, both of them declaring that they would believe in Jesus Christ as "Very God of Very God," even if the initial chapters of St. Matthew and St. Mark should lack historical trustworthiness.

4. The Bishop, in view of the change of statement, himself examines the men at length and with care, spending some hours upon the point in question, and causes them to put their views in writing. From this further examination it appears that one of them is satisfied with the critical evidence touching the documents in question in which the Virgin Birth is narrated. The other admits that he is not absolutely satisfied, but confesses that he does not know enough to pronounce an adverse judgment, and that he willingly and loyally accepts the testimony of the Church. Both of the men, accordingly, assure the Bishop of their unreserved and cordial acceptance of the averments and phrases of all the formularies of the Church in their natural interpretation. Upon this assurance he declares himself ready to ordain them.

5. In the meantime, however, the examiner, who is also a member of the Standing Committee, has informed his associates of the result of his own examination, and the Committee consults the Bishop. The Bishop reports his own satisfactory examination of the men, and reads their statements. These statements he naturally takes in the sense of his personal understanding of the men's position The Committee takes them in the sense of the prejudice excited by the examiner's account of their position as it seems to him. The personal equation enters into the problem. The Committee sides with the examiner, against the Bishop, and defers action upon the young men's papers. In this position matters are still standing.

6. This being the condition of things, the names of these young men come, with their twenty associates, before the faculty of the theological school for decision as to the conferring of the Bachelor's degree. And having been diligent students, and having satisfactorily sustained their several examinations, they are awarded the customary academic honors. The men had not been rejected by the Standing Committee—a single clergyman was, indeed, accusing them of heresy, but their Bishop, having investigated the case, had declared them worthy to be ordained. Had the question been presented to the faculty, they would, no doubt, have upheld the episcopal authority.

7. It therefore appears:—

(1.) That the Standing Committee, having before them the official report of the Bishop commending the men, is at present influenced by the private report of a single individual, reasonably open to suspicion of prejudice, condemning them; the statements of the men themselves being judged in the light of this private report.

(2.) That, after all is said, these facts remain untouched and evident:—

a. That no one has called in question, either by statement or by inference, the doctrine of the Incarnation.

b. That no one has claimed the right to put his own private interpretation upon the words of the Creed.

c. That no one has denied the fact of the Virgin Birth of our Lord.

Thoughts for Advent

"He's faithfu', that hath promised, He'll surely come agen,
He'll keep His tryst wi' me, at what hour I dinna ken;
But He bids me still to watch, an' ready aye to be,
To gang at ony moment to my ain countree.

"So I'm watching, aye, an' singing o' my hame as I wait
For the souning of His footfa' this side the gowden gate,
God gie His grace to ilk, an' wha listens noo to me,
That we may gang in gladness to our ain countree."

Such is the beauty and symmetry of the Christian Year, that all the events of our Lord's Life, and all doctrines necessary for the soul's salvation, are, in it, yearly presented to the hearts and minds of her children by Holy Church. As the season of Advent recurs, the teachings concerning our Lord's second appearing come with new power. We daily pray, "Thy kingdom come," in the Lord's Prayer; and express our belief in His second Coming, in our Creeds, and when the Holy Eucharist is offered, the priest says: "And in His Holy Gospel didst command us to continue a perpetual memory of that His Precious Death and Sacrifice until His coming again," and thus we are constantly reminded of that glorious day; yet, the Church in an especial way emphasizes at this season the second Advent of our Lord.

The thoughts suggested at this time are threefold. First, the greatest fact in the past history of the world, namely, that the Lord Jesus Christ took upon Him our flesh, came into this world, and thereby redeemed it. Second, that after appearing on earth, He appeared in heaven, in the real Holy of Holies (of which the Jewish temple was a symbol), clad in our humanity, and there ever intercedes for us, and yet is in the Church until the end of time. The third thought is that greatest event for the future, even that He will come again in all His glory, Lord of lords and King of kings, to take His chosen to Himself, and to judge the world. Very graphically does St. Paul explain these three appearings in the ninth chapter of Hebrews. First He appeared in the little town of Bethlehem, "to put away sin by the sacrifice of Himself;" then He entered "into heaven itself, now to appear in the presence of God for us," and last, "unto them that look for Him shall He appear the second time, without sin unto salvation."

The true key-note of Advent is that, as our Lord went away, so He will come any day, to judge the world.

"It may be in the evening
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of Me;
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of My feet."

Of the many scores of references in the Old and New Testaments to our Lord's second Advent, a few important ones will suffice as an example. We read in the Epistle of St. Jude, that Enoch, the seventh from Adam, prophesied saying, "The Lord cometh with ten thousand of His saints, to execute judgment upon all;" this deserves to be classed with the early prophecies of the event. In the thirty-third chapter of Deuteronomy, we find this verse: "He came with ten thousand of saints, from His right hand went a fiery law for them." In Haggai occurs the prophecy to which St. Paul refers in Hebrews xii: "Yet once, it is a little while, and I will shake the heavens and the earth and the sea and the dry land." In Malachi we read: "Who shall abide the day of his coming?" In Zachariah we find a most explicit reference, showing that He will return to the very spot from which He ascended: "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." And in other verses of the same chapter we read: "And it shall come to pass in that day, that the light shall not be clear nor dark. But it shall be one day which shall be known to the Lord. * * * And the Lord shall be King over all the earth."

The Psalter is replete with allusions to the Second Coming. "He shall call the heaven from above, and the earth, that He may judge His people." In the *Venite* we sing: "For He cometh, for He cometh to judge the earth;" in the *Cantate Domino*, "With righteousness shall He judge the world."

Of the numerous and explicit references in the Gospels and Epistles, as well as in the Revelation, every one is more or less aware. But constant research and study seem to throw new light upon the subject. "It must be read," says a devout writer, "in its profounder teachings, in those wonderful depths of meaning that underlie its illustrations, its metaphors, its history, as well as sparkle up to the sunlight in its bright prophetic announcement of coming glory."

The Jews studied the prophecies, but they confused those which foretold His coming with glory, by applying them to His first Coming; hence they refused to receive Him when He came in humility. All the prophecies of His first Coming, His Birth in Bethlehem, His Death and Resurrection, have been fulfilled. Those relating to His appearing in great glory remain to be fulfilled. It is easy now for the Church to separate the one from the other. As those which pointed to His First Coming were carried out to the very letter, so we know those referring to His second Advent must be fulfilled in the manner revealed in Scripture. But of that day and hour no man knoweth.

To meditate upon this subject is both practical and devout, and we are commanded to do so by our Lord and His Apostles. Christ says: "Watch therefore, for ye know not at what hour your Lord doth come." And: "Ye know not when the Master of the house cometh, at even, or midnight, or at the cock-crowing, or in the morning."

He uses the belief in His Coming as a reason for fidelity and unworldliness. The Apostles use this hope as an encouragement to mildness and patience, to sincerity and the sanctification of the entire being; to brotherly love and holy conversation: they bid us hold fast the hope and purify ourselves even as He is pure. The two Epistles to the Thessalonians teem with thoughts upon this great truth, which St. Paul, inspired by the Holy Spirit, presents to his readers with earnestness and clearness. There is not one chapter in the two books that does not refer to it, and after describing how the Lord will come, he says: "Wherefore comfort one another with these words."

The Revelation of St. John is full of references to the subject. The Apostles looked forward with the most intense longing for the coming of our Lord, when they should receive the crown of rejoicing, and they exhorted all to be patient and keep the commandments until His appearing. All the early Christians longed for that day, they felt in banishment without their King. But now how different the attitude of most Christians. Speaking of how few long for that glorious day, a writer says: "It is generally those who are passing through affliction, or those very near the Lord. Those who are enjoying the well-watered plains of this world seem to care very little about seeing the Owner of the estate."

But the Church guards against her children's forgetting this glorious hope by her daily references to it, and her special yearly teachings in Collects, Epistles, and Gospels. In the Collect for the first Sunday in Advent, we pray: "That in the last day when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal." On the third Sunday we are taught that as St. John the Baptist was sent to prepare for the first Coming, so the priests of the Church are sent to prepare the way for the second.

We know that the saints in Paradise must look forward with patient but intense longing for that day; in the words of an English bishop: "Think how they must desire to see Christ no longer humbled and patronized, and His Bride no longer despised, to see Him acknowledged as King of kings and Lord of lords, to see

he mightiest conquerors among the sons of men cast ng down their crowns before the throne."

The world laughs at those who are watching for His appearing, even as St. Peter foretold: "There shall come in the last days scoffers, saying: where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning."

One by one the events prophesied to take place before that day are being fulfilled; the Gospel has been offered to almost all nations, the remnant of Israel is year by year returning to Palestine, and in Jerusalem the Jews are numbered by thousands.

"When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

"For unto you is given
To watch for the coming of His feet,
Who is the glory of our blessed heaven,
The work and watching will be very sweet.

"Even in an earthly home,
And in such an hour as ye think not,
He will come!"

The Greek word translated coming, *apokolupsis*, does not mean coming as from a distance, but merely the lifting up of the veil which separates the invisible world from our natural vision. To some the veil seems impenetrable, but to others the rays of golden glory are shining through; and as it is constantly lifted for loved ones to enter, visions of the glory which shall be revealed are vouchsafed to the waiting and longing Church. Alas! for that soul which, like Galileo, "cares for none of those things." To such the second Coming is a genuine *Dies Iræ*, but the children of the Church comfort themselves with the glorious hope of His appearing, when "we shall be like Him, for we shall see Him as He is."

"Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on Thy word of power,
Anchored safe within the veil.

"Time appointed may be long,
But the vision must be sure,
Certainty shall make us strong,
Joyful patience can endure."

The Supreme Court of Pennsylvania has decided that nuns, in their distinctive dress, may be employed n the public schools. Justice Dean said:

The dress is but the announcement of the fact that the wearer holds a particular belief. The religious belief of teachers of all others is generally known to the neighborhood and to pupils, even if not made noticeable in the dress, for that belief is not secret, but publicly professed. In the sixty years of existence of our present school system, this is the first time this court has been asked to decide, as a matter of law, that it is sectarian teaching for a devout woman to appear in a school room in a dress peculiar to a religious organization of a Christian Church. We decline to do so; the law does not so say.

Justice Williams filed a dissenting opinion in which he said:

The question presented on this state of facts is, whether schools that are filled with religious, ecclesiastic persons as teachers, who come in the discharge of their duties wearing the religious garb and hung about with the rosaries and other devices peculiar to their Church and order, are not necessarily dominated by sectarian influences and obnoxious to the spirit of the constitutional provisions and the school laws. If in some other borough school Episcopalian clergymen should appear in their robes, and if Catholic priests should appeal to the courts, I should no more doubt their right to relief than I doubt the rights of the plaintiffs n this case."

Letters to the Editor

A CATHEDRAL FOR PHILADELPHIA

To the Editor of The Living Church:

Permit me to express my hearty sympathy with the "suggestion" of G. E. F. in your issue of Dec. 1, 1894. From the time when I first heard of the sale of the church of the Epiphany, I have wished that the vestry would apply the money derived from the sale towards the beginning of a much needed cathedral. I hope that the vestry of the Epiphany will perceive this need and will see their way clear to become the initiators of the project.

W. F. S.

Philadelphia, Pa., Nov. 30, 1894.

SURPLICED CHOIRS IN TRINITY CHURCH, BOSTON

To the Editor of The Living Church:

In your account of the opening service of the Church Congress appears the statement that this was the first time that a surpliced choir ever appeared in Trinity church at a public service. This is an error, which I trust you will allow me to correct. I have conducted several choir festivals in this church, in which boys and men have sung together with mixed choirs. At length the number of singers became so large that it was thought best to divide the chorus, and have the surpliced choirs sing one year and the mixed choirs the next, thus alternating. This was done, and at the last festival I conducted at Trinity, the chorus consisted entirely of vested choirs of boys and men, and we had full choral service, with processional and recessional.

S. B. Whitney.

ST. LUKE'S HOSPITAL, CHICAGO

To the Editor of The Living Church:

Permit me through your paper to correct two mistakes which have been repeated in the new report of St. Luke's Hospital, Chicago, and which have caused some inconvenience:

1. The chaplain of St. Luke's Hospital is not rector of Grace church. That honor belongs to the Rev. Clinton Locke, D.D.

2. Dr. Locke is not chaplain of St. Luke's Hospital. He was the founder of that noble charity; is the honorary president of the same, and was the acting member of the committee, appointed for the purpose, which invited me to the chaplaincy.

Edward Warren.

THE TRAINING OF CHOIRS

To the Editor of The Living Church:

The articles now appearing in The Living Church, on the formation and training of vested choirs, are so admirable in their common sense, that it is positively refreshing to read them. Article IV. hits the nail on the head, and it is to be hoped that before the articles are finished the writer will drive the nail right through a lot of the wind bags of mystery surrounding the self-elected elect. I heartily commend the articles to all interested in the formation and training of vested choirs, and as a dose of medicine to those choirmasters who are the high priests of the mysterious production of what is sometimes called "the calliope tone." I heard this mysteriously developed production in New York about three years ago. I went out of curiosity specially to hear this wonderful thing I had heard so much about. I entered the church about fifteen or twenty minutes before the commencement of the regular morning service; the Litany was being read, but to my horror the voices of the choir boys in the choir room below practising the production of these wonderfully developed tones were mingling with the voices of the few worshipers gathered in the church. Why the two things should be going on at the same time, I was at a loss to understand, except that the choirmaster had made up his mind that the worshipers in the church should not forget the choirmaster in the basement. I felt like saying, "Good Lord, deliver us." The regular morning service commenced shortly after the Litany had been said. I stayed until the *Te Deum*, Smart in F, had been sung; during the ingi ng one of the dudish young men in the choir was twirling his mustache, and looking down the church at the same time. I quietly left after the *Te Deum*, feeling that I had witnessed enough of such improprieties, and that there must be a good deal of vanity in that choir, and no better singing than I have heard in many other choirs.

William Smedley,
Choirmaster St. James' church, Chicago.

Personal Mention

The Rev. John T. Foster, after Dec. 1st, should be addressed at Bellaire, Ohio, having accepted the invitation to the work there and at Martin's Ferry.

The Rev. F. W. Adams, rector of St. Paul's parish, Pomona, Cal., has resigned, and removed to 133 North Hanson st., Los Angeles, Cal., and will officiate as health will permit, at Redonda Beach, San Pedro, and Wilmington, Cal.

The Rev. W. Gordon Bentley, having resigned the rectorship of St. Paul's church, Constableville, Lewis Co., N. Y., and accepted the charge of Grace church, Waverly, Tioga Co., N. Y. desires all communications addressed accordingly.

The Rev. H. L. Clode Braddon has taken duty at the church of the Messiah, Boston, Mass., during December.

The Rev. E. A. Fillmore, rector of St. James' church, St. Paul, Minn., has resigned his charge, and will begin clerical duties at Vermillion, Dak., early in December.

The Rev. H. L. Duhring is in temporary charge of the services at St. Paul's church, Cheltenham, Pa., during the convalescence of the rector, the Rev. Dr. E. Appleton, who is recovering from an attack of typhoid fever.

The Rev. John P. Bagley has been appointed by Bishop Whitaker, assistant to the Rev. W. M. Harrison, in whose charge the Episcopal Hospital mission has been placed, for one year from Nov. 1st.

The Rev. John W. Kaye has been appointed second assistant at the Geo. W. South memorial church of the Advocate, Philadelphia, Pa.

The Rev. J. T. Matthews has taken charge of St. John's church, Evansville, Wis.

The Rev. J M. D. Davidson has resigned the rectorship of Christ church, Burlington, Iowa, and his address is now 5506 Monroe ave., Chicago.

The Rev. J. A. Eckstorm has accepted the rectorship of Christ church, Eastport, Me.

The Rev. Alfred T. Perkins has resigned the rectorship of Christ church, Alameda, Cal.

The Rev. W. C. Hopkins has resigned the rectorship of Grace church, Toledo, O.

The Rev. E. S. Toy has resigned the rectorship of Stockport, N. Y., and accepted that of Zion church, Sandy Hill, diocese of Albany.

The Rev. Evan T. Evans has resigned the charge of Christ church, Waterloo, Iowa.

The Rev. Henry C. Mayer is assisting at the church of the Holy Communion, Tacoma, Wash.

The Rev. F. H. Potts, of Shakopee, Minn., has had to resign all clerical work on account of ill health. He has been suffering from paralysis since July last.

The Rev. C. L. Wells, formerly professor at Seabury Divinity School, has been appointed to the department of history in the State University of Minnesota.

The Rev. Geo. W. Preston has resigned the rectorship of Trinity church, London, S. Ohio.

The Rev. S. P. Watters, rector of St. Stephen's church, Culpepper, Va., has resigned the same and accepted a call to the rectorship of Trinity church, Apalachicola, Fla.

The Rev. J. F. Ribble, rector of Emmanuel parish, Casanova, Va., has resigned the same to become the assistant minister of St. John's church, Richmond, Va.,

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To Correspondents

Mrs. W. H. T.—The president of the executive council of the Daughters of the King, during the past year, has been Mrs. E. A. Bradley, 121 W. 91st st., New York City. The Woman's Auxiliary to the Board of Missions is an entirely distinct society.

Official

WARNING

In a recent number of *St. Andrew's Cross* there appeared the following item:

"Trinity Chapter, Pittsburgh, Pa., is compelled to announce to the Church and Brotherhood that Herbert S. Parmelee has been expelled from its membership for cause. He is therefore no longer a member of the Brotherhood of St. Andrew."

As recent advices indicate that he is still continuing the practice of indiscriminate borrowing, it seems right that Church people generally should know these facts, and that he has been expelled from the Brotherhood, and that the Bishop of Springfield, in whose diocese he last resided, has revoked his license. His present address is unknown, but would be gladly obtained by a large number of his victims.

James L. Houghteling.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Appeals

The legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to Mr. George Bliss, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the Rev. Wm. S. Langford, D.D., general secretary.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. Oakley, Treas.
William A. Newbold, Gen. Sec.

Church and Parish

Two men in priest's orders needed at once, good openings, fair support. Address Bishop Barker, Tacoma.

A young priest, married, is available as a supply after Dec. 1st; musical; extempore preacher, earnest worker. Address B., care Living Church.

Wanted.—An experienced, Catholic-minded priest for small, but vigorous parish. Excellent choir, hearty services, $1,000 and free rectory. Address J. A. Sinclair, Fairmont, Minn.

Wanted.—An active Church member in every parish in the country to sell the 1895 Church Kalendar. Price 75 cents. Ample remuneration. Church Kalendar Co., 105 East 17th st., New York.

For Sale.—Dozen Prayer Books, old edition; half dozen, stiff, three dozen paper Hymnals. Cheap. Address "E," care of The Living Church.

Exchange Desired.—*Church Times* for The Living Church. I will agree to regularly mail my last Saturday's Chicago Living Church, not later than the following Tuesday (in due time for Wednesday's ocean steamer sailings) to the first favorable replying London *Church Times* subscriber who will likewise mail me his or her last *Times* within about three days after its headed date of publication. Wm. Stanton Macomb, 256 S. 38th st., W. Philadelphia, Pa., U. S. A.

The Editor's Table

Church Controversy

SONNET

BY THE REV. CANON KNOWLES

For Holy Church, and all her glorious ways,
We sometimes strive with words of over zeal.
We bruise and wound when we desire to heal
And see her perfect in our few short days;
But when to Calvary our eyes we raise,
Our wretched, weak impatience do we feel,
We strike our breasts, we lowly, humbly kneel,
And then the patience of our Lord we praise.
Thus, ever like Him, is the Church below,
Not yet from pain and sorrow ransomed quite,
Not yet arrayed in spotless robes of light.
Therefore, my soul, be patient thou, and know
That human fault thus mars her raiment bright,
Add not one stain, in this her time of night.

The Training of Vested Choirs

VIII

In selecting voices it is a good point (though one seldom observed) to keep a lookout towards filling the alto department of the choir. The alto is proverbially the weak spot of the "boy choir." It is the most difficult of the three under parts to read well, and the labor of teaching boys to sing it satisfactorily is so great that it is either entrusted to counter-tenors (when they can be had) or is reserved for boys who have learned to read as trebles, but whose voices are so near the "breaking point" that they are unsafe on high notes, so they are transferred to the alto, and allowed to shout in the "thick," coarse tone of voices which are fast descending towards the man's octave. Most surpliced choirs start off with no alto at all, and the part is not sung until in the natural order of events some boy who has learned to read music fairly, can be taken off the treble and put on the lower division. By this method of procedure there are seldom more than a couple of boys on the alto at any one time, and some choirs never get to the point of singing in four-part harmony at all, but go limping along in the vain endeavor to make three voices do the work of four, and, of course, constantly omitting essential notes in chords, with the most unsatisfactory effect. This saves the choirmaster the work of drilling a separate department of his choir, but it cannot be commended as a thorough system, and it is indefensible on musical grounds.

Mr. Stubbs says somewhere that boy altos always "bray," which is unfortunately too true, and he recommends teaching men who would make but indifferent tenors and baritone to sing the alto part in *falsetto*, and so render them useful in the chorus. This plan has a great deal to be said for it. Boys' voices are constantly breaking, and new ones must be kept in preparation, while an adult alto is always in condition, and he usually reads music with certainty, which a boy does not always do, and which is of the utmost importance in singing an under part. By reason of the peculiarly penetrating quality of the adult falsetto, a small number of men (one or two) is sufficient for quite a large chorus. All these are excellent reasons for doing away with boys in this capacity, where it is possible, but for most churches it is not very practicable. Genuine counter-tenor voices are almost unknown in this country; indeed, they are becoming very scarce in England, which is the land of their nativity. The very few real specimens of the voice which have reached us command high prices, and are immediately snapped up by wealthy churches. To undertake to convert poor tenors and baritones into *falsetto* altos is pretty sure to meet with vigorous opposition from the men themselves, who seldom take kindly to the idea, besides which, this order of voice is apt to have a shrill, hooting quality, which is only less disagreeable than the "braying" of boys, and is perfectly useless for any solo purposes. Circumstances therefore force the rank and file of choirmasters upon the horns of a dilemma. Either they must let the alto part go by default (as the manner of some is) or they must have it sung by boys.

Must we, then, resign ourselves to the prospect of hearing one of the four parts "brayed" instead of sung? We think not. The real reasons why boy altos are usually so disagreeable are three. In the first place, they are generally boys who are too old to be singing at all; and in the second place, they are simply trebles forced down. In the third place, they are so few in number that in order to approximate making their part balance the others, they are forced to a continual scream, in a hard, gutteral, metallic tone—very aptly described as "braying." We believe that these evils may be very much mitigated: First, by training the alto boys for that part at the outset, instead of waiting until their usefulness is nearly gone; and, second, by employing a good number of them, so that they may be able to preserve a mellow and smooth tone, and still produce sufficient volume. It will hardly be questioned that most choirmasters regard the boys who are presented to them purely with regard to their possibilities as trebles. If they can afterwards be made use of for a little time as altos, that must be considered more as the result of accident than design. It is sometimes said that a natural contralto voice is very rarely to be found in a boy, which is true; but we believe that many voices which could be made useful and effective for chorus purposes on the lower part, are sent into the treble division, where they remain without ever proving especially valuable. It is therefore suggested that the choirmaster keep his alto department in view from the start. In trying candidates each organist must necessarily be the best judge of his own circumstances, and of the course that should be taken with a particular boy, but the following hints may not be amiss. If, on trial, a boy shows a "thin" or "head" register of good fullness, and apparently easily to be developed, he would better be placed among the trebles, even though there be a bad "break" at the junction of the two qualities. If the boy exhibits a coarse and rough "chest tone," with little or no command over the upper "thin" notes, it will still be better to assign him to the treble, and break him out of his bad habits entirely, making him completely alter his tone production. If he displays a good lower register, of fairly full quality, and descending evenly to low G, or even low A, without harshness or rasping tone, it will be worth while to consider whether (even though he possess good upper notes as well) he cannot be spared from the treble and allowed to increase the weight of the alto. Much will of course depend upon the boy's intelligence and the likelihood of his ever becoming independent and self-reliant enough to master the difficulties of the under part.

The reader will find many valuable suggestions bearing on the first and subsequent stages of choir work in "Choir Boy Training," by Dr. Geo. C. Martin, published by Messrs. Novello, Ewer & Co., New York.

Book Notices

The Building of Character. By the Rev. J. R. Miller, D.D., author of "Silent Times;" "Making the Most of Life," etc. New York: T. Y. Crowell & Co. Pp. 273. Price, $1.

Wise yet simple and practical are the truths taught in this attractively written book. There is nothing prosy in Mr. Miller's writings; they are always bright and helpfu' in tone.

The Price of Peace. A Story of the Times of Ahab, King of Israel. By A. W. Ackerman. Chicago: A. C. McClurg & Co. Price, $1.25.

The hero is the prophet Micaiah, the son of Imlah, a contemporary of the prophet Elijah. The peace of the title is the peace of God, which comes after long struggle. There is a sweet love-story, an abundance of local coloring, and a fairly close adherence to historical accuracy. The story is well told, the interest well sustained, and there are passages that are admirably done. It is a book that must interest as well as instruct its readers both young and old.

Wulf the Saxon. A Story of the Norman Conquest. By G. A. Henty. With Twelve Illustrations by Ralph Peacock. New York: Charles Scribner's Sons. Price, 1.50.

A book that will be eagerly read by the author's devoted friends, the boys. The boy hero, a ward of Harold's, fights his way from page to page through incidents and accidents innumerable, and always is favored by fortune. The story does not find a sad end in the battle of Hastings; the hero finds promotion and prosperity under William the Conqueror. The historical incidents are generally familiar, but that fact perhaps only adds to the interest of the boy reader.

The Crucifixion of Philip Strong. By Charles M. Sheldon. Chicago: A. C. McClurg & Co. Price, $1.

The characters in this volume are somewhat ideal. The religion is real. In fact people do not die so easily. They live on and suffer, and too often their labor and sacrifice remain unappreciated. This is a story founded on the love of one man for his neighbor. It preaches a consistent religion, and the duty of the Church, or churches, towards the "masses." One cannot fail to admire the noble character, the generous self-sacrifice, and the consecration of a life-purpose revealed in its pages. To read it is an inspiration.

The Double Emperor. A Story of a Vagabond Cunarder. By W Laird Clowes. Philadelphia: J. B. Lippincott Co. Price, $1 25.

The Emperor of Lusatia, being wearied with the perfunctory cares of state, finds a young officer who is his exact counterpart in figure and feature. They make an agreement that each is to take the character of the other, whenever the emperor desires it. While the major in the guise of emperor is standing at the window reviewing troops, the real emperor is engaged in informing his mind, and in other desirable pursuits. At this point, a party of American speculators kidnap the emperor and carry him off in a fast Cunarder, asking a ransom of $25,000,000. Ont of this plot grows a story that is full of adventure and excitement, of that sort that the young boy always likes.

Lucy Larcom, Life, Letters, and Diary. By Daniel Dulany Addison. Boston and New York: Houghton, Mifflin & Co.

This volume is intended as a sequel to "A New England Girlhood." The author of the latter had already collected much of the material for this purpose, but her strength declined and she was unable to finish it, so it has been prepared by another, and how well he has effected his task we commend the reader to discover for himself. The letters are given *verbatim*, we should judge, and therefore reveal some glances into her inner life which would not have appeared had she prepared them. Some of the stanzas are worthy of a Bryant or a Whittier, the latter of whom was an intimate friend. The poetry is especially good and full of music like her "Beverly Bells, that ring to the tide as it rises and swells." An excellent portrait of Miss Larcom forms the frontispiece.

The Century Cyclopedia of Names. A Pronouncing and Etymological Dictionary of Names in Geography, Biography, Mythology, History, Ethnology, Art, Archæology, Fiction, etc. Edited by Benjamin E. Smith, A. M. New York: The Century Co.; McDonnell Brothers, Chicago, General Agents. Half morocco or full sheep, price, $15: cloth, $10.

To say that this is all that on its title page it professes to be, would be high praise, yet none too much. Every one knows how useful are the appendices in the old "Unabridged," though the scope is limited to the spelling and pronunciation of some foreign, classical, and geographical names. Here we have a range as wide as all history, art, and literature, with a world of information conveyed in the definitions. There is a "liberal education" in this one superb volume, provided the reader has a mind well trained to take and assimilate the knowledge enshrined in its pages. It is a condensed encyclopedia, a *multum in parvo*, filling the place of many other books. It is thus a saving of time, as well as of money, to the reader, who does not have to search through a whole shelf full of books to find the information he needs. The many difficulties which attend the preparation of a work of this kind have been met with rare skill by the editor, who has had exceptional training as managing editor of the great "Century Dictionary." In this he has been assisted by specialists of note. We note with pleasure that the proof-readers of The De Vinne Press are given credit for their part of the work; no one without experience in proof-reading can begin to comprehend the immense labor and painstaking involved in the production of this volume. It is not merely spelling and accent that must be given correctly, but the vowel sounds of all the names in all the literatures of the world, ancient and modern, must be indicated by diacritical marks. We should be inclined to go beyond the proof-readers in our acknowledgment, and note that none but compositors of the highest intelligence and skill could have set the proof of such a work so that it would be readable at all. The book is uniform in size and binding and mechanical execution, with The Century Dictionary, making a seven-volume series.

The Trial and Death of Jesus Christ. A Devotional History of our Lord's Passion. By James Stalker, D D. New York: A. C. Armstrong & Son. 1894. Pp. 321. Price, $1.50.

Some time ago the author gave us the fruits of his study on the life and example of Jesus Christ in two remarkable books, the "Life of Jesus Christ," and the "Imago Christi." In this volume he has attempted to describe the closing passages of the Saviour's earthly history on a more extended scale. All the details of the trial and the persons concerned in it, from the hour when our Lord was betrayed into the hands of His foes, until He was laid to rest in Joseph's tomb, are portrayed with a careful and reverent pen. Familiar as is the topic, the author illustrates it with freshness of thought and lucidity of style, investing it with new interest and bringing it to bear in a practical way upon the reader's spiritual life. The work will admirably serve as a companion to the Passion, and in the lectures on the Seven Words from the Cross will prove suggestive to many a priest in preparing his meditations for Good Friday. His idea of a "devotional" history is not one that is declamatory or interrogatory; not one that is written, so to speak, "in ohs and ahs;" but one in which the narrator faithfully exhibits the facts themselves rather than his own emotions. These facts are treated with a loving and devout heart by one who has tried to get near to the Spirit of his Saviour, and who from the facts draws lessons which cannot fail to help, instruct, and comfort many a human life. We are glad to commend this valuable exposition of the last scene in our Blessed Lord's Passion.

HOLIDAY BOOKS

Nearly all books are suitable for presents, though we generally think of novelties and pictures and fine bindings as belonging to this class. We have seen nothing this season more beautiful and attractive than Harper & Bros. two-volume edition of Charles Kingsley's "Hypatia." It is bound in silk and illustrated by William Martin Johnson, somewhat after the style of the beautiful edition of "Ben Hur," which attracted so much attention a few years ago. Nearly every page has an exquisite drawing, many of them full-page, all true to the classic times and scenes represented. With fine paper, and wide margins, and packed in a pretty box, it is a sumptuous book. Price, $7.00.

If we briefly mention, among the beautiful books of the season, "A Shelf of Old Books," by Mrs. James T. Fields (Charles Scribner's Sons, price $2 50), it is that we may give it a timely introduction to our readers, "all rights reserved" for a future notice of one of the finest literary productions of the year, as well as a book of high grade from an artists' point of view. The Messrs. Scribner's Sons offer for the holiday trade a delightful book entitled, "Piccino, and other Child Stories," by Frances Hodgson Burnett; illustrated by Reginald B Birch. Price, $1 50. The names of author and publishers, and the general appearance of the book are a guarantee of its excellence.

"When Mollie was Six," by Eliza Orne White, illustrated by Katherine Pyle (Houghton, Mifflin & Co., $1.00), is another child book that needs no commendation beyond naming the makers of it.

"Our Dorothy" is a dainty little dollar book, published by Frederick Warne & Co, New York, verses by "M. A. W." being illustratedyh by otogravures from life. They are very interesting. There are two lines that were better omitted, page seven, referring to "God in Heaven;" not designedly irreverent, but liable to be taken so. "The Shield of Faith," is the title of a pretty book in the form of a shield, containing color sketches with Scripture texts, and outline drawings of the same to be colored by the children. The plates are good. The above-mentioned publishers. Price 50 cts.

Wimples and Crisping Pins. Being Studies in the Coiffure and Ornaments of Women. By Theodore Child. Illustrated. New York: Harper & Brothers. Ornamental cloth.

A very pretty title for a very entertaining book. "Coiffure," the author says, "is an art, and a great art, the chiefest of the decorative arts, inasmuch as its function is to adorn the most perfect of nature's works." The author brings together into his volume many interesting facts concerning the head-dresses of different ages and nationalities, with abundant illustration from the master-pieces of art, which show, at least, how much of ingenuity has been displayed in the coiffure, and how beauty has been thus adorned. Alas! carried away by his subject, perhaps, he becomes a special pleader, confesses to an indifference to "Vassar laureates and Girton graduates," nay, boldly asserting that the ideal occupation for a beautiful woman is "to wear beautiful clothes and ornaments and look charming." He has the grace, however, to qualify so monstrous an assertion, and to attribute his sentiments "doubtless to atavism, or mysteriously innate Oriental prejudices." And so, well-dressed "Vassar laureates," and beautiful "Girton graduates," you need not "at him."

The Life of Christ as represented in Art. By Frederic W. Farrar, D. D., F. R. S. With numerous illustrations and frontispiece. 1894. New York: Macmillan & Co. Pp 507. Price $6.00.

The interest of the world in Christian art never dies out; it is constantly rejuvenating itself, and works that treat of it always are sure of a large number of readers. The life of Christ, whether told in words or in pictures, is of eternal interest, and in the attempt to interpret the teachings of art in reference to that Holy Life and to illustrate the thoughts about religion which art has labored to express in its multifold phases, Dr. Farrar has not only represented the varying feelings of the epochs and artists in relation to our Lord's Life, but has also drawn out the noble lessons and the lofty truths which the great works of the masters of painting designed to convey. For he has concerned himself chiefly with paintings, and those of the Italian school of the fourteenth and fifteenth centuries; the works of the Dutch, German and Flemish painters being less frequently referred to, while those of the Spanish school (except Velasquez) are scarcely mentioned at all. In thus indicating the influences which produced those varying expressions of the Life of Christ in art, one can read intelligently, under our author's guidance, the great and constant changes that religious thought has from time to time undergone. A study of these pictures cannot fail to impress the story of Christ's life more deeply in the heart, and to draw us more closely to Him. The subjects chosen for illustration are "Reserve of the early Christians in painting Christ, Personal aspect of the Saviour, Christ and the Virgin Mother, the Birth at Bethlehem, Incidents of the Infancy, Scenes of the Ministry, the Last Supper, the Suffering Christ, the Dead Christ, the Risen Christ, and the Last Judgment." The illustrations are very numerous, but as a rule they are very coarsely printed. The interpretation of the pictures, however, leaves little to be desired. We are glad to note some illustrations of the pictures by modern artists such as Holman Hunt and Burne-Jones. The latter's "Adoration of the Magi," is full of devotional expression. We must not omit to notice the frontispiece, "Le Beau Dieu d' Amiens," as representing one of the noblest ideals of the Incarnate Son of God. Handsomely printed and bound in white canvas decorated with the cross from the cemetery of St. Pontianus, the book seems to furnish a most beautiful and acceptable gift for the holiday season.

My Lady A Story of Long Ago. By Marguerite Bouvet. Illustrated by Helen Maitland Armstrong. Chicago: A. C. McClurg & Co. Price, $1.25.

"A story of long ago!" Not of a so long ago as the past out of whose soft mists shines the face of "Sweet William," the first of the children of the author's brain. Again she takes us back to France; but now not to the Middle Ages nor to Normandy, but to "fair Provence," a century ago, to Provence with its perpetual spring-time. We are glad to see on the title-page of a new book, the name, Marguerite Bouvet and scarcely less pleased to see that its illustrator is Helen Maitland Armstrong. Author and illustrator appear for the fourth time together, the graceful pen pictures of the story happily reflected in the no less graceful sketches of the artist. This time Miss Bouvet—hers no longer a 'prentice hand—appears as the author of a book for "grown ups." "My Lady" is a fair and sweet young girl of noble lineage. Her grandfather, a haughty French nobleman, had sought refuge in England at the time of the Revolution, and thus it came about that "My Lady's" early childhood was spent, not in the beautiful chateau of her ancestors in Provence, but in a pretty English village; and it is the devoted English nurse who tells "My Lady's" story, who goes with her to the grand chateau, where the child becomes the fair maiden whom many love, for right winsome and gracious is this fair daughter of a noble house. But we do not mean to tell the story, and we leave it, hinting only that the gentle reader will find in it an abundance of that which "makes the world go round."

Magazines and Reviews

Popular Astronomy renews its regular monthly visit, and is always warmly welcomed. Excellent in its first year, the second is already witnessing an increased value in its table of contents. Illustrations are numerous and of a high order, not only in mechanical workmanship, but in character. Besides the general articles, there are admirably conducted departments of Planet Notes and Tables; Practical Notes; General Notes; and a trustworthy star map for the month. Published at Northfield, Minn., ten numbers a year, $2.50.

The Magazine of Art (The Cassell Publishing Co.) begins its eighteenth volume with the December issue. It is one of the standard publications, which is almost indispensable to the scholar as well as the artist. It is strong and dignified without being dull. The frontispiece, this month, is a reproduction of Wunnenberg's "Wooing," a very sweet and delicate work. The other full-plate is entitled "The Vale of Avoca," a reproduction of an etching. The leading article is well worthy of a Christmas issue, "James Tissot and his Life of Christ." This work recently attracted attention in the galleries of the New Salon, Paris, and the world is talking about the artist who has suddenly become great by a kind of "inspiration." The series, when complete, will consist of 350 paintings and sketches.

"What's in a name?" we ask as we take up the December issue of *Harper's Monthly*, for it is by courtesy of name only that we can call it the Christmas number. In all these pages, we find but two containing aught that touches on the grand event whence comes the civilization which has made possible such triumphs of art and skill as these great magazines manifest. We are glad to note the exquisite little poem, "Madonna and Child," by Alice Archer Sewall, but yet cannot forbear the wonder why the editors should not devote more space to the theme which in all ages has been found worthy of the best that human ability has had to offer, and around which has been woven so much of art and song and story. This age is one that pre-eminently needs its softening and spiritualizing influence, and there is an open door of opportunity in these great monthlies, which should not be missed. The wealth of illustration employed in this issue of *Harper's Monthly* is phenomenal, for there are no less than one hundred and nine drawings by such noted artists as Abbey, Du Maurier, Frost, Gibson, Parsons, Pyle, Smedley, and many others. Another of Shakespeare's comedies—The Taming of the Shrew—comes in for its share of these illustrations. The Japanese summer, pictured for us by Alfred Parsons, has evidently much that is charming and attractive, but we get glimpses also of some drawbacks in this "Time of the Lotus," which would prove, we fear, to be indeed, flies in the ointment. The pen of Caspar W. Whitney is ever facile with subjects pertaining to the country and its enjoyments, and it finds a timely subject in "The Evolution of the Country Club," with attractiv examples taken from the suburban regions of the great cities.

A variation in the cover design, and the magic word, Christmas, occupying its central space, notify us that the holiday number of *Scribner's Magazine* is in our hands. But we must confess that we should not have discovered the fact from the contents, for we can find nothing in it suggestive of the sacred season except the few words at the opening of "The Point of View." Why should our leading periodicals so ignore the grand significance of the season and find no place for anything touching upon it? There is, of course, no lack of light reading, which seems to be considered "the thing" for a holiday number, for we find short stories by Robert Grant, Francis Lynde, Eva Wilder McGlasson, Walter L. Palmer, Brander Matthews, and the conclusion of Mr. Cable's serial. A novel feature is the fantastic drawings curiously interwoven with Mr Matthews' story. There is much of pathetic dignity in the reflections of the old Scotch engineer in the fine poem by Rudyard Kipling. A very richly illustrated article and a very interesting one, is that by the eminent art critic, Cosmo Monkhouse, on the great English painter, George Fred'k Watts, R. A. There are no less than twenty reproductions of his pictures, exhibiting an exquisite delicacy and fineness of delineation. Indeed, this whole issue of the magazine is an artistic production, and not by any means the least interesting is the history of the great publishing house of the Scribners, now entering on its second half century, and recently established in a building unique in being specially built for and adapted to the uses of a great publishing business.

Opinions of the Press

The Churchman

THE QUARTER CENTENNIAL.—No thoughtful person could witness the celebration which took place in Philadelphia last week, without being led to a train of helpful reflections. An event of this kind involves not only a general survey of results accomplished, but, consciously or unconsciously, an analysis of the personality behind the accomplishment. And when, as in this case, appears the spirit of a blameless life with the consecration of every power, the revelation is more truly uplifting than any mere abstract statistical exhibit could possibly be. Faithful and just. Could any tribute be more complete? "Patience and faith" were the words in which Bishop Whitaker's life was summed up, in the anniversary sermon, by Bishop Tuttle, once his neighbor in the far West. "Justice and Love"—this was the substance of the affectionate words uttered by Bishop Potter, his neighbor of the present day. These were the broad foundations on which have risen this temple of character, adorned with all those rich and noble graces so eloquently alluded to in the addresses by Bishop Rulison, Bishop Whitehead, and others. And one seeing the calm face of the honored Bishop as he listened to the glowing eulogies, could but think of the text: "If thine eye be single, thy whole body shall be full of light."

The (Philadelphia) *Times*

Apropos of Bishop Whitaker's anniversary, it is worth recalling that there never has been an actual vacancy in this diocese since it was organized under Bishop White. Onderdonk was consecrated as assistant to White in his old age; Potter was consecrated during the lifetime of Onderdonk, and Stevens as assistant to Potter after the lamented death of Bowman. The diocese was twice divided during Bishop Stevens' administration, the western part being first set off, with Pittsburgh as the see, and later, all that part outside of Philadelphia, and the four suburban counties, known as Eastern Pennsylvania. But what remained, though small in area, was otherwise as important as the whole had been before the division, and Bishop Whitaker, transferred from Nevada in 1868, took up its administration as Bishop Stevens was ready to drop it. Thus there has always been a coadjutor provided with the right of succession before the vacancy occurred.

The Congregationalist

THE CHURCH CONGRESS.—More than one outsider who dropped in on the sessions of the Episcopal Church Congress held in this city last week, and reported elsewhere in this paper, must have been impressed with the advantages accruing from the absence of all routine business, committee reports, and the like. Such matters are attended to in the General Convention, which meets triennially, leaving the annual congress free for discussion purely. In this way no less than seven vital, important subjects, theological and practical, received in the course of three or four days vigorous treatment at the hands of some of the ablest men in the Church. It may not be wise to institute a similar body in our denomination, but we should be glad to see such a proportioning of the time devoted to the National Council as would allow the discussion of current problems. Our English brethren at their union meetings make much of this feature, and the utterances of their foremost representatives command wide attention, and are often a noteworthy contribution to the literature of the subjects considered.

Books Received

CHAS. SCRIBNER'S SONS

The Liberation of Italy. 1815-1870. By the Countess Evelyn Martinengo Cesaresco. With Portraits. $1.75.

The Messiah of the Gospels. By Chas. Augustus Briggs, D. D. $2.00.

Piccino; and other child stories. By Frances Hodgson Burnett. Illustrated by Reginald B. Birch. $1.50.

A Shelf of Old Books. By Mrs. James T. Fields. $2.50.

History of the United States. By E. Benjamin Andrews. With maps. 2 vols. $4.00.

John March, Southerner. By Geo. W. Cable. $1.50.

Protestant Missions. Their rise and early progress. Lectures. By A. C. Thompson. $1.75.

BLACKIE & SON, London
Importers, CHAS. SCRIBNER'S SONS

Things will take a Turn. A story for Children. By Beatrice Harraden. With 46 illustrations. By J. H. Bacon. $1.00.

HARPER & BROS

Chapters from some unwritten Memoirs. By Anne Thackeray Ritchie.

A Bread and Butter Miss. A sketch in outline. By George Paston.

Wayside Poems. By Wallace Bruce. Illustrated.

A Sporting Pilgrimage. By Caspar W. Whitney. Illustrated.

The Christmas Hirelings A novel. By M. E. Braddon. Illustrated.

FLEMING H. REVELL CO.

A Gift of Peace, and Loving Greetings for 365 days. Chosen and arranged by Rose Porter.

The Student Missionary Enterprise. Addresses and discussions. Edited by Max Wood Moorhead.

LONGMANS, GREEN & CO.

The Virgin Mother. Retreat Addresses. By the Rt. Rev. A. C. A. Hall, D.D. $1.25.

Clerical Life and Work. A collection of sermons with an essay. By H. P. Liddon, D.D., D.C.L., LL. D. $2.00.

S. P. C. K., London
E. & J. B. YOUNG & CO, N. Y.

Farmer Goldsworthy's Will. By Mrs. Isla Sitwell. Illustrated by J. Nash. $1.25.

The Burglar's Accomplice. By Beechwood. Illustrated by J. Nash, R. I. $1.00.

Afterthought House. By Evelyn Everett-Green. Illustrated by W. H. Overend. 80c.

One Step Astray. By Austin Clare. Illustrated by F. Barnard. $1.50.

Dick Ralton's Reconciliation. By Edward N. Hoare, M. A. Illustrated by W. H. Overend. $1.50.

Jenny Dear. By the author of "A Fellow of Trinity." Illustrated by F. Barnard. $1.00.

The Villa of Claudius. A tale of the Roman-British Church. By the Rev. E. L. Cutts, D. D. 60c.

Mrs. Heritage. By F. E. Reade. Illustrated by F. Barnard. 80c.

Primroses. By Mary Bell. Illustrated by F. Barnard. 60c.

HOUGHTON, MIFFLIN & CO.

When Molly was Six. By Eliza Orne White. $1.00.

In the Dozy Hours, and other papers. By Agnes Repplier. $1.25.

EYRE & SPOTTISWOOD

The Rhythm. Bernard de Morlaix. Translated by the late Rev. J. M. Neale, D.D. Illustrated by C. C. Gardner.

MACMILLAN & CO

The Word and the Way; or, The Light of the Ages on the Path of To-day. By Wm. Leighton Grane, M. A. $1.75.

ANSON D. F. RANDOLPH & CO.

At Dawn of Day. Thoughts for the morning hour. Compiled and arranged by Jeanie A. Bates Greenough. $1.75.

JAS. POTT & CO

Essays on the Principals of Morality and on the Private and Political Rights and Obligations of Mankind. By Jonathan Dymond. Ninth edition. 75c.

FREDERICK A. STOKES CO.

Hieroglyphic Bibles. Their Origin and History. With Fac-simile illustrations. By W. A. Clouston; and a new Hieroglyphic Bible told in Stories by Frederick A. Lang. $9.00.

In the Midst of Alarms. By Robert Barr. 75c.

A. C. ARMSTRONG & SON

The Expositor's Bible—The Book of Numbers. By Robert A. Watson, M. A., D. D.

THE YOUNG CHURCHMAN CO., Milwaukee

The Book of "The Compassion." A Manual of Intercessory Prayer. With a Commendatory by the Bishop of Milwaukee. 20 cts.

PAMPHLETS

The Light Shineth. The Dawn, Noon, Evening Time, Night. By the Rev. Wm. Dudley Powers, D.D. White, Woodruff & Fowler, Montgomery, Ala.

I. The Order of Confirmation, with Prayers and Devotions. 20c.

II. First Communion, with Prayers and Devotions for the newly confirmed. 25c. By the Rev. G. F. Maclear, D. D., Canon of Canterbury. Adapted for use in the United States of America by the Rev. Samuel Hart, D. D. Trinity College, Hartford. New York and London: Macmillan & Co.

Festival Te Deum in E., for quartette or chorus choir. By R. E. Ward Johnson. Price 30 cts. On sale at Otto Sutro, 119 Baltimore st., Baltimore, Md.

The Household

A Funeral Sermon

BY FLORENCE E. STRYKER.

The sudden sound of the city clocks, striking the hour, vibrated through the room, and the Rev. Samuel Von Antwerp, the good rector of St. Timothy's, slowly laid down his pen and pushed the closely written sheets of manuscript from him. He arose from the table and walked to the study windows. It was a miserable day in early May, and the rain was pouring steadily down. The brown-stone houses opposite the rectory looked damp and gloomy, and the bare branches of the trees in the square swayed in the wind. The clergyman sighed, for he must venture out despite the weather to attend a funeral at the other end of the city. He had to leave his pleasant study and the work on his book that he loved so well; this book, a scholarly History of the Prophets, took much of his time and care. He was writing a chapter now on Isaiah, a critical study, and he felt all the excitement of the search and the delight of authorship.

Still, go he must, so the worthy gentleman bade good-by to the quiet room and sailed out into the bleak, wet afternoon

While on the electric cars, he began to think of the young fellow to whose funeral he was going. He was a city missionary in charge of a miserable little church down on "the Point." The "Point" was that section of the city where stood the great mills and factory districts. It was filled with a swarming population of work people, chiefly foreigners, who were always in trouble. Strikes, murders, deeds of horror and crime, seemed to abound there. To the inhabitants of the proud little city, the Point was ever a disagreeable menace, a dim and shadowy alarm, a place that ought to be well-policed by the city government, good citizens said. Its crowded tenements and dangerous people were necessary evils. The city had gained much of its wealth and power from these same mills and factories, but the "law of compensation" had been at work here also, and the Point, if a money-producing centre, was also a sad and troublesome problem, especially when "times were hard."

And times had been hard this year; the mills had struggled with the Labor Unions. There had been violence and disorder, but no regular strike—somewhat to the surprise of the city generally, which had been nervously expecting the Point to rise in hostile anger all through the hard winter months. But of the place itself, the Rev. Samuel Von Antwerp thought but little. His own wealthy parish was far away in the western part of the city, and, though given to good works himself, still his acquaintance with this miserable region was a slight one. It had its church. The Bishop appointed the minister-in-charge. This last incumbent he had only seen but once, for he had been there but a year. Mr. Von Antwerp remembered him as a slight, consumptive, looking fellow, rather shy, and with an air of the Seminary still about him. He had died rather suddenly of a fever. "Caught in those slums, I suppose," said Mr. Von Antwerp to himself, compassionately. "Poor fellow! What a waste of life."

Here the swarthy face of a Jewess carrying a basket full of tailor's work caught his eyes, as she sat down opposite him in the car, and the fancy of the scholar and and the student slipped back into the past, to the ancient history of the Hebrews, and so he soon forgot the present in the charmed atmosphere of the thoughts to be put into the book he was fashioning. But the car with its ever changing occupants went on its way. The streets became narrow and dirty, the gutters seemed like violent little rivers, bearing on their muddy waters decaying vegetables and the *debris* of the miserable little houses. The great walls of huge factories or the tall chimneys of the foundries broke occasionally the unending blocks of tenements. Despite the rain, children speaking a motley mixture of languages played on the side-walks, or splashed in the vile water of the gutters. Finally Mr. Von Antwerp left the car, and, turning down a side street, walked up to the little church. Its bell was tolling, and a few carriages stood before the door.

The clergyman noticed, with some surprise, the face of a gentleman who entered the church before him. He was one of the city's richest manufacturers, and owned half the Point; but he was a club-man, and generally considered to be worldly and indifferent to churches of any creed.

When Mr. Von Antwerp took his seat he saw the church was full. The dark, wet afternoon of a working day had not prevented the "Point" from coming in crowds to this funeral. He noticed the great mixture of nationalities, the eager black eyes and restless faces of the French Canadians and the Italians, the broad features of the Hungarians, the fair hair and more intelligent appearance of the English and Scotch operatives. There were many men there, some with rough and hardened faces, besides the women with their scores of thin and pale-faced children. There was also a little group of the city clergy, and a few well-dressed strangers. Presently the organ sounded a few notes, and Mr. Von Antwerp saw emerge from the vestry-room no other than the Bishop himself. He was somewhat startled to see his own diocesan, and wondered that he should have come so far, until he remembered that he had heard the Bishop speak most cordially of this young man. The funeral procession now came up the aisle, the coffin borne by the pall-bearers, the Bishop leading the way, that was all. The service began, the congregation silent and apparently reverent, only the sobs of a few women and children breaking the sound of the Bishop's voice.

Before the last hymn, the Bishop stepped forward as if to speak to the assembled people, when suddenly a man, who had been sitting in the shadow, arose, and walked to the side of the coffin.

He was tall and powerfully built, with a strong and resolute face. A low murmur passed through the people. "It's Louis Ranier," a woman said in a whisper to the child beside her. Louis Ranier! Mr. Von Antwerp looked at the man with deeper interest and amazement, for Louis Ranier was well known as a power among the people of the Point. A socialist orator and brotherhood leader, his name was well known, from newspaper headings, to the people of the city, as a prominent and partisan worker and politician.

Here he was, however, and he now stood with his hand on the coffin at the foot of the chancel steps. He spoke quickly to the Bishop:

"With your leave, sir, I should like to say a few words to the people here. I will do no harm." The Bishop inclined his head. Ranier turned to the congregation. His voice was full and strong, and had the magnetic ring of command that from the days of Athenian orators has ever held and entranced a people.

"You all know me," he said, "and him who lies here, and this is why I speak. I hear there's to be no sermon preached about him, and before the strangers take him from us, I must say a few words. You are all surprised to see me here, me of all men, for I have told you the churches were of no use, and I wonder as I look at some of you that you are here also. Is it because you loved the dead priest as I did? If so, you have good reasons, some of you, and I wonder if you know it. Listen, and I'll tell you. You all know when he came"—Here the speaker touched the coffin half tenderly with his hand.—"A year ago, when the summer heat was on us, and the babies were dying, a puny fellow himself to look at, though brave enough, God knows, at heart. We men paid little heed to him; I, at least had other things to do. He went among the women at first, of course, and helped take care of the sick children and buried the dead ones, and lived down here in the summer, the awful summer—you all know this; but 'tis not of this I would speak; other priests and the good women, the Sisters, do as much as that. Many's the time I've seen him carrying the children up and down in the night by the creek yonder, to get a breath of the cool river air." Here the low sobs of the women in the church became more and more uncontrolled; the speaker made an impatient gesture and went on: "I met him just after a Brotherhood meeting, perhaps some of you remember it, last September; I knew the big strikes were coming, and I wanted our mills to be ready. We had a big meeting, and I made a speech on the property and employer question. You all know my ideas, most of you know 'em by heart. Well, after the meeting when I was going in my house door, who should stand there but this young man. He said he had been to the hall, and heard me speak, and would like to talk with me. I was hot with excitement, and cared naught for the priests, but at last"—here the speaker hesitated a moment—"despite my rough words, he would not give up, and won his way in.

"We talked for hours. He was no ignorant fool, but had read all the books I had read, aye, and more of them, books in foreign tongues, such as I knew not. I listened to him, despite myself. He was no socialist, although he acknowledged the great wrongs. He said much new to me, and talked like a man, if he was a priest. He came to see me often after that, though I tried to anger him and

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drive him off. But 'twas no use. Then my wife fell sick, as you all know, and he was kind to the poor woman. He brought her fruit and flowers, and such things, though 'twas the winter time, and he brought me books, books of science and philosophy, and we argued the questions of the 'great cause' continually."

The speaker paused a moment, and the church was very still; no sound was heard but the rain, the cries in the street, and the sharp clang of the distant electric bells.

Ranier went on slowly: "You know how the winter has been, how bad the times are, and how the great strikes came on. Our people here were not so bad off as some; not that we're ever paid what we should be, still the owners were afraid and did not dare cut the wages. But I knew 'twould come; if the strike came near us and was not successful, they would order us out to help 'em along, swell the numbers, etc. Many of you wanted to go out, for you were roused up to help the others in the struggle. Some of you were anxious, though, about the women and children, and dreaded it. So things went on from bad to worse, and the winter was cold and food high. I could see the young priest looked ill. His eyes were eager and anxious, and he talked much to me. He begged me to think of the future, and he reasoned and argued about it until I could not bear my own thoughts. So it went on. You all can tell how he worked among you, how patient he was, and care-taking, although he grew worse steadily. At last he took a bad cold and was too ill to come out, but was sick in his room. He had been there a week or more when the order from the Union came to tell the District Brotherhood to go out. The Union was doing badly, and the strike must be general. I had wanted this to come for years, but now I was not happy. I knew it would last long if once begun, and the young priest had filled my mind with doubt.

"Still, I called a meeting for the next night, and warned some of you of the district council, of the news. That day I quitted work early and went home. When I went in my room, there rose up before me the young priest. He looked deadly ill, and he caught my hand and held me down. I could not stand his pleadings, and told him of the order and the result. It seemed he had heard of the meeting, and the matter had been whispered among the people, so he had risen from his bed and come to me. We talked long, and he argued as men do for life. He told me"—here the speaker spoke as it to himself—"that if the men went out, God would hold me responsible for the lives of the weak women and little children; the wages were not so bad, and we had no right to throw a whole community into despair. I could not answer him by reason, for he was beside himself. I told him at last that if the master of the mills whose wage scale was the worst, would raise to the Brotherhood rate, I would try and stop the strike. I said it to quiet him, for the man I spoke of had never yielded a jot to the Union unless forced to do so, and I knew I could safely promise. He gazed at me and then walked out into the street. I was sorry for my harsh words, for I liked him, but glad enough he was gone.

"So the night came, and I was making ready to go to the hall, when a carriage drove up and the young priest got out, and came in, and with him the mill-owner, of all men on earth." The speaker paused, and looked down into the church at the face of the man whom Mr. Von Antwerp had been surprised to see enter the church. The people gazed at him, also, and there was a moment's silence. "The young priest had brought him," continued the speaker; "how, he himself best knows. He said he would not have any dealings with the Union; but if the strike was prevented here, he would raise the scale. If we went out, he'd shut the mills up forever; he was not afraid, he said. I was startled by his presence and angered also by his threat and cold manners, and dared him on. Then he"—and Ranier glanced down at the closed coffin lid—"spoke to us both. He talked like one possessed; of God, and of the right and wrong on both sides; and his words were terrible and burned my heart, and I could say no more, neither did the gentleman. We agreed to abide by what he said, and he drew up a paper and we both signed it. 'Twas a strange way, and not legal, and I risked the bitter anger of the whole Union. You all know how I persuaded you, and the scale was raised. The district council was glad of that, and not a man on the Point went out.

"Some of you wondered much at the queer turn, and called me traitor; but you know the story now, and I guess your wives and the little ones are glad enough. But that day, when the gentleman drove away the young priest fainted. I took him up in my arms to my bed. He had scoured the city to find the owner of the mills, and won the victory, only after a hard fight. He lived for three weeks after. We did what we could for him: we all did our best; but he had thrown his life away. He might have lived longer, the doctor said, if he had not come out that day, but he came—and—stopped the strike." Ranier suddenly lowered his voice and said softly: "When I asked him why he did it, he said: 'For the love of Christ, who loved men.' 'For the love of Christ,'" repeated Ranier, "and Christ, they say, died for us." Ranier turned and looked up to where the little wooden cross shone dimly on the altar. "I believe in Christ, now. May He have mercy upon us all," he whispered.

Then he turned and walked down among the silent people and sat still. The Bishop advanced quietly: "My friends," he said, "this young man came from a rich and happy home. His funeral will be to-morrow, in another city, and in a far different church from this. But, like one of olden time, he left all and followed the Lord Christ. He knew he had not long to live, and was deeply interested in the great labor question. He desired, with a great desire, to help, as long as he should have strength, the poor of God's people; so he came here and ministered to you, and you know, and one among you has borne witness to, the work he did here." The Bishop's voice faltered; he knelt. "Let us pray," he said. The motley congregation knelt with him as he recited the Church's prayers and thanked God "for the good examples of those Thy servants, who, having finished their course in faith, do now rest from their labors."

After the little procession had passed out, Mr. Von Antwerp arose and made his way through the rough, dirty, unsavory crowd, as men do in a dream. He saw the Bishop come back into the church and speak a few words to Ranier, who still sat with bowed head where the shadows were the deepest. He noticed also the face of the manufacturer, as he sat in the corner of his carriage, his rest-

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less, weary look of pain and discomfort. On his way home he pondered on the matter. He remembered his own youth, his spirit of enthusiasm, his passion for reform. These had gradually died away. The world, with its hard problems, its cold indifference, its hypocrisy, had driven the eager love of humanity from his heart. His Church charities had been admirably administered, his parish work well done; he had made a name for himself by scholarly research and literary ability, but the glory of self-sacrifice had not been his. When he entered his study he sat a long time in deep thought. It was not necessary that every man should live in the slums and suffer and die, but at least the work begun should not perish.

To the utmost of his power would he labor, that he might keep for himself the hope in men and the divine flame of constancy and earnest self-denial. So this dark May day went out in darkness, but the light of one short life never grew dim, for it showed the way to other men who followed bravely on to do the work he had laid down.

There are other mission churches now on the Point, and one is under the personal guidance of the Rev. Samuel Von Antwerp. He has had many difficulties to contend with; the great book, the History of the Prophets, is still unfinished, although it is not given up entirely. He has known many bitter discouragements, but he has never despaired. He has sought especially to win men like Ranier, the intellectual leaders of the people. His own parish has helped and cheered him, and many other of the city fold, and he learns every day a little more of the meaning of the Master's words: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."—*The Canadian Churchman.*

The Common Cold

Is often due, not to exposure, but to an impure condition of the blood. In any event it may prove a serious affair. It may end in a settled case of catarrh, that most loathsome of diseases, and catarrh frequently leads to bronchitis or consumption. The only safe way is to purify the blood with Hood's Sarsaparilla, which is the best remedy for catarrh because it reaches the seat of the disease. Begin now to take Hood's Sarsaparilla, and guard against these dangers, by building up the system.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower
Comes a pause in the day's occupations
That is known as the Children's Hour

Nell and Bertha

"It was mean of the girls to decide that we must all wear flowers at the Juniors' reception," grumbled Bertha.

"Why, we are a part of 'the girls,' and so we helped to decide," laughed Nell; "we didn't say anything against it."

"What could we say? They would have been sure the only reason was because we couldn't afford it, and so I would't say anything. It's all very well for Eva Myers and those girls to plan such things, but it isn't so nice for us. I had a dollar saved to buy mother a pair of gloves for a birthday present—she needs them too—but now most of it will have to go for a few roses."

"Mine won't," said little Nell, stoutly. 'I'll get my flowers by going down through the meadow, pulling off my shoes and stockings, and wading across the brook. That's all it will cost me to get plenty of lovely violets."

"Just wild flowers!" said her cousin, disdainfully. "Everybody will think you wear them because you hadn't money enough to buy anything else."

"Well, I haven't," answered Nell, honestly, "but I don't see why they should think anything about it; I'm sure the violets are beautiful."

She was sure of it the next day when, with basket well filled, she sat down on the mossy bank to rest. Still, she could not help thinking of Bertha's scornful assertion that they would "look cheap," and that she "would rather never go anywhere than not go as other people did."

"But, then, I'm not 'other people;' I'm just myself," mused Nell, with her gaze wandering from the blue blossoms to the blue sky. "If I try to be like girls that have plenty of money, it will just be pretending; it won't be real, and it won't be honest."

So little Nell wore her violets, and Bertha grudgingly bought roses. "And I might as well have done as you did," the latter said, discontentedly, a day or two later, "for nearly everybody wore roses, and so they were common—only, of course, mine were not so fine as some of the others. But I heard two or three admire your violets."

Does any one suppose Bertha grew any wiser by the experience? Not at all. Her whole life is ruled by that dreadful tyrant, "they." What "they" will say, what "they" will think, and what "they" will do, govern all her actions. Nell, daring to be herself, to choose her own path as it seemed to her right and honest, is growing to a true, free, noble womanhood, with friends who feel her influence.—*Sunday School Visitor*

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WEAK LUNGS

AND THEIR CURE—EXTRACTS FROM DR. HUNTER'S CELEBRATED BOOK CONTINUED FROM LAST WEEK'S ISSUE.

BRONCHITIS.

The terms bronchitis, catarrhal consumption, and catarrhal bronchitis are used indiscriminately by medical writers to designate a form of disease of the tubes of the lungs which very closely resembles consumption, but is much more curable.

It generally results from a cold or an attack of la grippe, but is also common among people engaged in dusty workshops. Dust irritates and inflames the lining of the lungs and sets up a disease that soon becomes chronic.

In this kind of lung disease the patient does not entirely recover from the cold or grippe or attack produced by dust. He remains a little paler than usual, and has a flush of fever toward evening. He gets tired and is more short of breath than formerly on exertion, and sometimes has a sense of oppression on his chest. In summer the cough and expectoration are lessened, but both return in increased severity as cold weather approaches. Often the patient coughs up a great deal of thick matter from the lungs, in which case hectic fever and night sweats are almost certain to follow, with rapid wasting of flesh and strength, and he may die with symptoms closely resembling consumption.

It is very common to find this bronchial disease in a milder form in persons who speak of it as a winter cough. At each recurrence it is found to be of increased severity. Once set up it is never got rid of without local treatment of the lungs by inhalation. Gradually the mucous membrane becomes altered until it pours forth a matter which has all the qualities of pus. All these winter coughs tend directly to the obstruction of the lungs, either by ending in consumption or by causing ulcerations of the lining membrane, which slowly but surely terminate fatally.

Humid bronchitis is a form of this disease attended by copious expectorations of a mucus which closely resembles gum water in consistency. It is most common in people advanced in life. There are usually two fits of coughing in the day, one early in the morning and the other in the evening. There is considerable difficulty of breathing while the fits of coughing last, but it passes away as soon as the lungs are freed from the viscid secretions. Most old people are cut off before their time by this form of bronchitis.

There is still another form called dry bronchitis. Its essential characteristic consists in the matter expectorated, which is a dense, glutinous stuff of a bluish white or pearly gray color. The chronic inflammation which causes the excretion gradually narrows the air tube through which we breathe, thereby shortening the breath. Often tubes of considerable size become completely blocked up by this tough phlegm, producing great difficulty of breathing. This is of all forms of bronchitis the most common. In the most favored parts of France, says Laeunac, fully one-half of the people are found on careful examination to have thickening of some portion of the mucous lining of the lungs caused by dry bronchitis. Dry bronchitis is the most insidious of lung complaints. The patient is always getting better, if we accept his own account of himself, and yet as certainly relapsing from time to time into a worse condition than before. The difficulty of breathing becomes more marked, lasting for several days at a time. The patient then complains of a tightness in the chest, which is only relieved by coughing up a quantity of the tough, jelly-like substance before described. On inquiry of a person so affected if he has any lung trouble he will almost certainly answer no, and yet during your conversation will perhaps hack and raise this jelly-like mucous half a dozen times. Sometimes the cough comes on in paroxysms, when they are spoken of as asthmatic. It the stomach is deranged doctors often cheer their patients by the assurance that it is only a stomach cough, or comes from a torpid liver, or some other derangement of the general health. They do this although they have made no examination of the chest to be able to say what the condition of the lungs really is. Alas! there are few who are afflicted with bronchitis who do not sooner or later come to fill a consumptive's grave.

I have now described four different forms of lung disease, all dangerous to life and directly tending to consumption, but not consumption at all. They often terminate fatally before there are any bacilli in the lungs or any tubercles, but generally end in consumption if long continued. Happily they are all curable by local treatment applied by inhalation. When treated by cod liver oil, change of air, hypophosphites, and the various nostrums usually given by the stomach, they are certainly fatal as consumption itself. Rely upon it, neither change of air alone nor any combination of medicines by the stomach to aid it, will ever cure even the simplest form of chronic bronchitis. Local treatment, by properly adapted and applied inhalations is the only hope there is for any kind of lung diseases.

Edwin W. Hunter, M.D.,

34 and 36 Washington Street, Chicago.

Note.—All readers of The Living Church can obtain a copy of Dr. Hunter's book free by addressing him as above.

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Suggestions for Christmas Presents

A friend who makes frequent business trips with her husband declares as without parallel for convenience a simple little jewel case. A piece of eider down, ten inches long and six wide, is finished at the back with silk of any preferred shade. A gathered silk bag, three and a half inches wide and divided in the middle, is secured to the lower end, and two flaps, fastened at each side, meet in the centre. The fancy pins are stuck in the eider down at the top, the rings and other trinkets being stowed away in the little bags. The flaps are folded, and the case rolled up and made firm by two pieces of ribbon sewed to the upper end.—*The Modern Priscilla.*

Out of a piece of the stuff which comes wrapped around tea-chests or of a softly woven matting may be devised a paper rack worthy of every one's admiration. It must be twenty inches when doubled, and lined with some pretty silk. Paint on the matting a spray of flowers in bold relief, and suspend it from a brass rod.—*The Modern Priscilla.*

A young housekeeper will appreciate the gift of a corn napkin, not for immediate use, of course; but it can lie in a snug place till summer comes again and then its convenience can be tested. Use thick damask linen woven without designs; usually a piece 27 inches wide and 36 inches long, will answer as to size. From each corner cut away a square cornered piece 12 inches long and six wide, thus leaving four flaps around a solid centre. On two of the flaps work the words, "Hot Corn," in fine black or white or corn colored silk, and on the other two flaps stamp and work an ear of corn with a few husks attached in the same colored silks. The corn is laid upon this napkin and the ends folded over it. Many housekeepers provide little doylies in which the cob is to be held while the corn is being eaten; if these are used they can be made of the same material as the large napkin, cut 10 inches square, fringed out two inches on all sides, and decorated with a tiny ear of corn in one corner and the owner's initials in the other.—*Ladies' Home Journal.*

The easiest way to make a letter portfolio is to procure two pieces of book binder's board for the covers, and let the folds for the ends be put in at a bindery, or, after the boards are covered with whatever material is chosen. Have eyelets set in thickly. Any shoemaker will put them in for a trifle. A cord or narrow ribbon can then be laced through, leaving space enough for the boards to spread sufficiently. Either watered silk or heavily brocaded satin will make a very handsome covering for a portfolio, but for actual service, nothing is more satisfactory than brown linen. It can be ornamented with a motto drawn within a scroll, or in a very simple but thoroughly pleasing manner, by drawing a group of envelopes thrown down with apparent carelessness, and bearing, as can be seen, the address of the person for whom the portfolio is designed. The top envelope should show the whole address; the others, being more or less covered, can show only portions of the words. These may be traced over with indelible ink or worked in outline stitch with black or brown silk.

Out of a piece of white point d'esprit net can be devised a most bewitching head-dress. It must be one and a half yards long, and cut at half the width from one end to within half a yard of the other. Take the dots as a guide, and work through the holes with a worsted needle, at every other dot, a piece of Saxony yarn. An invisible knot may be formed to keep the worsted from slipping. Cut the yarn at the length of half an inch, and it leaves a soft and becoming fluff all over the surface of the net. Yarn of any color may be used, but white is the daintiest. The unfinished edges are basted and fastened with knots of yarn. Each end is then gathered to a bow, also the top, which forms the hood. Lining it with silk, it is still further beautified, and becomes a very handsome and expensive gift.—*The Modern Priscilla.*

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